

# TOC H JOURNAL

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## WHAT TOC H STANDS FOR

1.

When shrieking Death, not Tompkins-Browne,  
Came home by the five-nine,  
There stood a battered Belgian town  
Two leagues behind the line.  
All travellers tell us—do they not ?  
That near the Line it's often hot.

2.

For four long years Krupp had his fling,  
And laid the Lowlands low.  
Brickdust he made of Poperinghe—  
(He's making mouse-traps now.)  
From treating little townships ill  
His guns recoiled ; but not his will.

3.

He'd do this, without leave, by day ;  
And more than that at night.  
But what he wanted to convey  
We felt was far from right.  
We said " The Master of the Mint  
Prefers Britannia. Damn your hint ! "

4.

One tall white house in Poperinghe  
Belonged to—you know Who.  
Cherub and Seraph, wing to wing,  
Around its hop-loft flew ;  
While Thomas A. trekked in and out,  
And gave a miss in baulk to Doubt.

5.

All this, to Moderns, is a song  
Of Tutankhamen's days,  
To-day, "*nous marchons*" à mah-jhong,  
And jazz the *Marseillaise*.  
While boys who hold the by-gone taste  
For duty, must be soon displaced.

6.

Toc H to-day is not a crew  
Of backwardising blokes.  
For most are young; and very few  
(Like Charles) frequent the Oaks.  
They take to scouting more than sinning,  
And learn to leave their luck, while winning.

7.

They do good accidental-like,  
And parry praise with laughter.  
They box and run and row and hike,  
And turn the cold tap after.  
All scented youths in sweet pyjamas  
They banish to the bright Bahamas.

8.

They've Houses, run like human Zoo's,  
Called "Marks"—not after Karl—  
Where they swop views for better views,  
And scrap, but never snarl.  
They visit coffee-stalls, and sup;  
Some go to bed, and some sit up.

9.

They visit prisons more than pubs,  
And maim'd men find them handy.  
They run a hundred street-boy clubs,  
From Buenos Ayres to Kandy.  
And should they faint, a mustard-plaster  
Is clapped on quick by their Job-master.

10.

Branches and Groups, some plain, some spot,  
Convey across the ocean  
By dot dash dash and dot dash dot  
Ultra-marine devotion.  
So when a bloke goes jackerooing,  
He wears Toc H in deep Tattooing.

11.

“ But why afflict the Universe  
With one more Institution ? ”  
Said Front-de-Bœuf to young Fitz-Urse.  
Fitz-Urse replied : “ Try Kruschen !  
Trust thou thy heart for once, and bless  
Goodwill re-born in fancy dress.”

12.

The rainbow shines around the rain ;  
But Peace is in demurrage.  
A people with their leaders slain  
Must walk the way of courage :  
Hearing above their present ills  
The far-off music of God's mills.

13.

If Tompkins-Browne by its right end  
Took hold of life, and tried,  
A million boys might find a friend,  
Because a million died.  
Where now resides our Island's wealth  
But in young heads and hearts and health ?

*L'envoi.*

When only the unwilling  
Were, after all, the wise :  
*They* took the Sergeant's shilling—  
How much that shilling buys !  
One that was sold for thirty coins  
Gave us our Lamps and girt our loins.

TUBBY.

## NAVIGATORS AND PILOTS

TO those who go, for the first time, “ down to the sea in ships ” it is always somewhat amazing that one can voyage, perhaps for three weeks out of sight of land, and fetch up at the destination with the punctuality and exactness of a railway time-table. When one realises the effects of winds, tides and currents, the many days when there is neither sun by day nor stars by night, this seems nothing short of miraculous. Navigation is now a very exact science with charts, sextants, logging machines, compasses and revolution recorders ; the experienced navigator can pick out the ship's position at almost any moment with fair accuracy. It is, however, a matter of pretty thorough training and great responsibility, even with these scientific aids and the experience of many years in well-known seas. In olden days the instruments were of the crudest ;

before steam took the place of sails the navigator had to set his course according to the winds, and no direct route could be taken to the port of destination. Then on reaching the journey's end the ship had to be taken into safe anchorage, the shoals and reefs of an unknown coast surveyed and circumnavigated, and careful soundings taken so that the good ship might lie at her anchor on a sound bottom and secure against sudden swells or abnormal tides. Even today the knowledge of harbour and river entrances is so specialised that pilots have to be employed. One of my own most vivid recollections of voyaging is lying at anchor, apparently in mid-ocean with no land in sight, waiting for a small boat bringing the pilot to lead us in on a wandering course to the Harbour of Beira in Portuguese East Africa. The smooth and apparently open water covered several miles of dangerous shoals and reefs, unseen to us but known every inch to the experienced pilot.

In Toc H our seas are beginning to be charted, the shoals and rocks of our harbourage are being surveyed, but none the less both navigators and pilots who have studied these charts and who know how to use the information and experience available, must be employed before the ship can be brought safely to port, its anchor firmly lodged on a secure bottom and the crew set free to land and load its charge. Substitute the Branch Pilot (*vide* October JOURNAL p. 353) for the ship's pilot and Area Secretary for Navigator, and you get some idea of the importance and responsibility of these officers. Each individual he is to come to anchorage in his own harbour—the Group or Branch—must be kept in the deep waters, clear of shoals and rocks, must be led to the right opening which will take him through the reefs into the lagoon, must be shown the sound mooring to which he can make fast, to do his service steadily and undeterred by storm or rise and fall of tide. The Toc H Pilot's business is to give the candidate for initiation a true vision of the whole of Toc H, its past history, its future hopes and fears, to what it is buoyed and to the depths of water which lies beneath a true anchorage, and the shoals and rocks which bear a deviation from the proper course. This is not mere routine work; some ships can lie in more shallow waters than others, each vessel has its own peculiar tricks which the careful pilot finds out and for which he makes allowance and provision. So must the Pilot in Toc H find out the character and temperament of the probationer, that he may place him to the greatest advantage and in consultation with the other branch officers, particularly the jobmaster and padre, ensure that he is likely to find the safest anchorage and work his cargo most expeditiously. The Navigator deals with Branches and Groups; the open seas are his special study, the unchartered waters, the efficiency or lack of experience of new crews, are his to discover and deal with. The safety of the ship depends on his wisdom and experience, his knowledge of all the dangers and research of others which is placed at his disposal. The Captain, the Chief Engineer and the Steersman must look to him for advice and guidance if the ship is to be kept on a true course and reach its goal. He should have the fullest opportunities of knowing the idiosyncrasies of the craft and her seaworthiness, *i.e.*, the difficulties of the Group or Branch and its prospects for

future. He must be kept informed of the ship's routine and the division of its watches—the programme of the meetings and the jobs of service. His advice must be welcomed; from you he gets his experience which is available thus for the other units of the fleet. He should be welcomed at your deliberations, allowed to be present and to speak at your executive meetings. Don't mind if his criticisms are occasionally severe: if his advice is to be any good it must be frank and truthful as he sees it. Remember the Navigator is a specialist, who has had experience of other seas and other ships. It is *his* job in Toc H and he has the time to study it and the equipment available; therefore in the starting of new groups he should be consulted and his help and guidance sought. The business of Toc H, as a world movement, is the development of the Spirit of God in man. The business of the Branch or Group is to devise and carry out by actual practice the works which will encourage and promote the Faith, these must vary according to the opportunities given in the locality and the individual character and temperament of the members. In detail these differ in almost every one of our many families, but all must be governed by general principles, knowledge of which is being learnt daily all over the world. One of the chief objects of Toc H Headquarters is to collect experience through the area organisation, study it and pass it on for the benefit of all. The Navigator must be able to lay the course and the ship's crew must be able to maintain it. It is only by the closest co-operation that the ship can make smooth and sunny voyages, weather the storms and keep sound. Some must inevitably get into rough waters and at times be in danger of foundering, but as more vessels set out from port on to the high seas, well-found ships and crews are increasingly available to stand by and help the weaker vessels, so that all may come, in due time, to port and a safe anchorage.

R. C. G.

## RATIONS FOR RATIONALISTS.—I.

### *What is Rationalism?*

*Some of the Very Great Ones at Headquarters have asked me to write a few articles about the current Rationalist Annual (1927). Tubby has evidence that Toc H members have had the wind put up them pretty badly—or should we say, rather, have been deflated?—by it. I am to calm them down—or pump them up, according to the metaphor we use. I shall probably drift on for several issues, dealing out a month's ration of a time.—F. R. B.\**

**B**EFORE we come to the Rationalist Press, let us decide what Rationalism means. The word is defined in the Oxford Dictionary as “the practice of explaining the supernatural in Religion in a way consonant with Reason.” And certainly that does not sound very terrifying. It is a profoundly religious attitude, and binding upon all sincere believers. Whatever is *not* “consonant with reason” is untrue and ought not to be believed. Let us get that perfectly clear to start with. Any religion which is afraid to think—which bilks intel-

\* Readers who do not know about F. R. Barry should be told at least this much: that after a brilliant career at Oxford he served as a Chaplain to the Forces, 1915–19, and won a D.S.O.; was Principal of Knutsford Ordination Test School, 1919–23 (see November JOURNAL, p. 412); Archdeacon in Egypt, 1923; and since then Professor of New Testament Exegesis at King's College, London.—Ed.

lectual or moral criticism—is simply a form of nervous disease. And the more orthodox one's Christianity, the more deliberately is one committed to reverence for truth for its own sake, as the work in us of the Light that lighteth every man. The most completely rationalist body in the modern world is the Roman Catholic Church. It is, for that Church, an article of faith that the being of God in His eternal nature can be known and proved by the human reason! Religion is quite as much concerned as Science is to deliver man from superstition and all bondage to irrationality. The truth, it was said of old, shall set you free; and the Christian, of all men, ought to think *freely*. He has nothing to fear and nothing to conceal. Truth is his friend, from whatever source it comes, and if his religion does not square with truth, then as a Christian he must "think again." How else shall he be "loving God with his mind"? The Christian religion lives in a daylight world, ordered by intelligible laws which are the expression of the Father's Will. And if Religion tries to stifle reason or is insensitive to the claims of truth, there, and to that extent, it is sub-Christian. Rationalism has, therefore, in my judgment, rendered Religion a great service, and the work of the R.P.A. (*Rationalist Press Association*) itself has achieved a good deal that commands our gratitude. It has helped to purify the religious atmosphere. Though, as Professor Whitehead has expressed it, "if men cannot live by bread alone, still less can they do so on disinfectants."

How is it, then, that to most pious people Rationalism means something anti-religious, and that for many professing Rationalists religion is the last enemy to be destroyed? Partly it is, as we must admit with shame, that religious people are often afraid to think and prefer to take shelter in a "protected" Universe. We can hardly deny that religious thought to-day lags lamentably behind the world's best thought in humanism, history and science. (Hence come half men and "spiritual difficulties"). But partly it is because of a certain tendency which seems endemic in the R.P.A. to conceive of "reason" far too meagrely. Those who profess the rationalist allegiance tend to mean that nothing can be true which cannot be "explained" and demonstrated by the principles of Natural Science. "Reason," thus in effect, means mathematics; and there is no room for anything in the Universe which is not reducible to scientific formulæ. God save me from such a Universe! And in fact this antiquated assumption, vigorous in the Victorian age, not only makes nonsense of our experience, but is a piece of sheer dogmatism more rigid and more unexamined than religion has ever been silly enough to attempt. There is really no kind of thought "free" than this. Progressive scientists have long outgrown it. It will be enough to quote from two recent books.

The Professor of Astronomy at Cambridge has lately made an important pronouncement. "In considering the relations of Science and Religion it is a very relevant fact that physics is now in course of abandoning all claims to a type of knowledge which it formerly asserted without hesitation."†

The great scientists are humbler than the "Rationalists"!

† Prof. Eddington in *Science, Religion and Reality*, p. 199.

"Leaving out all æsthetic, ethical, or spiritual aspects of our environment, we are faced with qualities such as massiveness, substantiality, extension, duration, which are supposed to belong to the domain of physics. In a sense they do belong; but physics is not in a position to handle them directly. The essence of their nature is inscrutable; we may use mental pictures to aid calculations, but no image in the mind can be a replica of that which is not in the mind. And so in its actual procedure physics studies not these inscrutable qualities, but pointer-readings which we can observe. The readings, it is true, reflect the fluctuations of the world-qualities; but our exact knowledge is of the readings, not of the qualities. The former have as much resemblance to the latter as a telephone number has to a subscriber. . . . I venture to say that the division of the external world into a material world and a spiritual world is superficial, and that the deep line of cleavage is between the metrical [*i.e.*, quantitative] and the non-metrical aspects of the world."\* It is only the former with which Science deals: the latter—that is to say, its qualities—are no less real and no less rational, but Science cannot deal with them. They belong to the spheres of Art and of Religion. (You will find this admirably worked out and a Christian philosophy built upon it in Dr. Streeter's book *Reality*—a book any educated man could follow.) Faith, hope and love are not irrational, though they cannot evaluate chemical formulas.

Again, that highly distinguished mathematician, Prof. Whitehead, of Cambridge and Harvard, has made the same point in a very great book.† "Remember the widely different aspects of events which are dealt with in science and in religion respectively. Science is concerned with the general conditions which are observed to regulate physical phenomena: whereas Religion is wholly wrapped up in the contemplation of moral and æsthetic values. On the one side there is the law of gravitation, and on the other side the contemplation of the beauty of holiness. What one side sees the other misses; and *vice versa*. . . . In formal logic, a contradiction is the signal of a defeat: but in the evolution of real knowledge it marks the first step in progress towards victory. This is one great reason for the utmost toleration of variety of opinion. Once and forever this duty of toleration has been summed up in the words, 'Let both grow together until the harvest.' The failure of Christians to act up to this precept, of the highest authority, is one of the curiosities of religious history." *Touche*, Professor! But—Rationalists, please note. Intolerance is no religious monopoly.

This limited conception of the "rational" is one of the weaknesses of Rationalism. If you try to eliminate from the Universe all that transcends average common sense, you are apt to think and write uncommon nonsense. And another weakness is a certain negative arrogance, over-confident in its own methods and determined to disprove at any cost all that is not dreamt of in its small philosophy. It is only when Rationalism degenerates into being merely rationalistic, that it comes into conflict with Religion. But these two tendencies are at work in full force in the current *Rationalist Annual*.

\* *Science, Religion and Reality*. pp. 199, 200.

† *Science and the Modern World*, pp. 265, 267.

## RELIGION BY MAIL

**A**S children we must of necessity think of God in childish ways ; truth are represented to us in the swaddling clothes of imagery. But when we grow up we have to put away our childish thoughts as we put away childhood's clothes and toys.

Yet anyone who has the patience to study the mind of such a crowd as gathers on Tower Hill knows that, while they educate and develop their mind in every other direction, men are often content to remain babes in the thing of God and the soul. The letter-files of many chaplains and headmasters show how often it happens that, having been led by the hand in early life into some comfortable religious 'bus, a man suddenly becomes perplexed and bewildered because he finds that he is still running on a single-cylindere d faith, which will not meet the difficulties of adult life and thought. He has never felt the need to investigate his faith until a paragraph in a newspaper or a tract from the Rationalist Press causes a complete breakdown, and then he finds that he has to take the engine to pieces and rebuild it.

When this need arises it should be possible for him to refer to the findings of competent Christian scholarship. But for many members of Toc H, owing either to the circumstances of their lives, or for lack of guidance, this is not always accessible. For the man whose trade or profession carries him to and fro to the ends of the earth, there are but few facilities for learning how modern scholarship has simplified the issue for the Christian faith. Books on the "Christ myth" are still published and widely read, and the Rationalist Press have things almost entirely their own way, while, at the same time, many of the most distinguished of modern scholars and scientists accept and acknowledge their deep indebtedness to the time-honoured formulæ of the Christian Church. To bring their knowledge within the reach of members of Toc H we have already approached a number of specialists in every department of learning, and very soon it is hoped that a "Panel of Reference" may be set up to deal with S.O.S. calls for religious information. Meanwhile, the awakening of religious interest is "writ large" in the columns of the Press, and there is an urgent need to meet its demands. Probably nothing is so vital as that "the man on the 'bus" should be helped to consider frankly and intently what he believes as to God and the spiritual life, and why he believes it.

Following the lead of the W.E.A. a real attempt to meet the situation has been made by the Church Tutorial Classes Association, which holds classes open to members of all churches or of none. Many C.T.C.A. classes are already in existence throughout the country ; they welcome enquiry and encourage free discussion helped by competent tutors and conducted on the lines of the University Tutorial Classes. One real service which we can render is to put enquirers in touch with them, and many new classes might be started in several of our local branches. Headquarters can now put you in touch with the right people if you would welcome such a class.

But the existing methods do not meet the needs of the "man in the train" wandering about from John o' Groats to Land's End, or of the dwellers in Papua or Bagdad; nor of those who "occupy their business in great waters," or in the Persian oilfields! For these, some sort of enquiry office is needed, if they are to make speedy reference to some competent authority for specific religious problems which they would like answering.

Of course, penny-in-the-slot solutions are not forthcoming for every question which may be raised and very often a difficulty demands a coherent course of study and education. For many, who might welcome a full course of study, the only effective and adequate method seems that they should be enabled to take a correspondence course in Christian teaching as they can in any other subject.

Such an organisation as "the compleat" Christian correspondence college must, of course, be a gradual growth, but, undoubtedly, there is a real demand for something of the sort. We are beginning, very tentatively, with a Toc H Religious Studies Enquiry Bureau, under the auspices of the C.T.C.A., at 16, Russell Square, W.C. 1. Members of Toc H may now send questions relating to religious problems to this address, and we will forward them to authorities competent to deal with them. We have also been allotted a maximum number of fifty students who can be attached as correspondent-members to each of ten selected C.T.C.A. classes for the modern study of the Bible, Church History and Doctrine, the authenticity of the Gospels, and kindred subjects. In addition to this we are also prepared to provide anyone with a definite course of reading; to receive and correct essays; and to answer in writing any questions which may arise.

Naturally, for these services it will be necessary to make a small charge. We are in the position of searchers rather than mendicants, and while, on the one side no one desires to sell religious knowledge, on the other no one would wish to see the work held up for lack of necessary funds. Stamped and addressed envelopes should be sent with all communications which require an answer, and the tutors should not be asked to solve mathematical problems in overseas rates of postage!

Will anyone wishing for information regarding the scheme, please get into touch with the Secretary of the Correspondence Scheme, C.T.C.A. Offices, 16, Russell Square, W.C. 1?

F. R. BARRY	} <i>Provisional</i> <i>Executive</i> <i>Committee.</i>
P. B. CLAYTON	
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P. W. MONIE	

L. E. BOSLEY, *Secretary.*

NOTE: Readers will have noticed the close connection between the two foregoing articles: the difficulties dealt with in the first may find their solution by the means described in the second. Those interested would do well to write to the C.T.C.A., 16, Russell Square, London, W.C.1, for a copy of its quarterly *News Sheet* (3d.), which gives a list of classes, etc.—ED.

## EVERYMAN'S STORY — V. THE INDUSTRIAL CHRISTIAN FELLOWSHIP

*The irregular series of articles, of which this is the fifth (previous subjects have been Kelham, the London Missionary Society, an English Leper Colony, and the Boys' Brigade), is designed to give our readers an opportunity of "listening to Everyman's story," told first hand, about some society which has something in common with the spirit and aims of ToC H: this should make not only for better understanding but for practical help. The writer of the following account of the I.C.F. is the Rev. O. E. BROOKS, I.C.F. Director in the South Eastern Area of England.—ED.*

"When you think of the place which the kind of endeavour for which you (I.C.F.) stand, occupied in the mind of the Church even twenty-five years ago, and compare it with the place you occupy to-day, there is indeed abundant cause for encouragement: for in the early days of the Christian Social Union, even though mighty men like Westcott and Scott-Holland and Gore had set their shoulders to the wheel, it was in the minds of most Church people supposed to be something abnormal, uncongenial to the life of the Church as it was then understood. It was looked upon indeed much as Missions Overseas were looked upon a hundred years ago."

THE above extract, which is quoted from a sermon preached by the Bishop of Winchester in St. Martin's-in-the-Fields last year, forms a useful introduction to the present article on the work of the I.C.F. Granted that progress has been made, and that "Slowly, as all great constructive forces move, the thought of the Church has shifted the emphasis it has set on its duty to the social order," we have not yet managed to clear out of the path all the obstacles to progress in the future. We are indeed only gradually beginning to realise as a Church that it is not so much what we profess to believe about God as it is the difference such belief makes in what we do, that ultimately marks us out as Christians. There is great need too, as we realise our full responsibilities, to face up to our own shortcomings as a Church. "I do not believe," wrote Maude Royden some time ago, "that the Church has the power to change the wrong thinking and wrong standards of the world in general until it has set its own house in order." There is undeniably much truth in this statement. If we are to put our own house in order we must begin by teaching our own people that "New occasions teach new duties," and that religion is service rather than services.

The I.C.F. is a Church of England Society, having as its Presidents the Archbishops of Canterbury, York and Wales, but in its practical activities co-operates with Christian people of all denominations. It accepts its mandate from the Report of the Archbishops' Fifth Committee on "Christianity and Industrial Problems" (1918), and the Industrial Committee of the Lambeth Conference (1920), which documents speak with no uncertain voice concerning the social implication of the Gospel. In striving to bring into operation the recommendations contained in these Reports the Fellowship holds that the reformation of our social and industrial life can only be accomplished by the

consecration of the whole man and all his human relationships to God. It feels under no obligation to support any particular scheme, and calls upon men and women to bring the force of religion to bear upon their politics whatever they may happen to be. In opposition to those who maintain that the Church has no right to meddle with politics it claims that the time has come when every reference in the pulpit and elsewhere to public questions should cease to be called politics. The word is often used disparagingly of the purest and most elementary application of Christian ethics to affairs of every day life, and suffers in consequence. It is in entire agreement that the Church should be free from party political bias : but every pulpit should resound with national and international politics. And without fear or favour the Christian point of view should be freely expressed in connection with every movement that concerns the general well-being. To the attainment of this end the primary object of the I.C.F. is to band together a society of Christians to study carefully and pray for God's light upon all the burning problems of modern industrialism, in order to discover what practical measures must be adopted by individuals and by the Church as a whole, that their Faith may be translated into action for the furtherance of the Kingdom of God upon earth.

It must not be supposed, however, that the I.C.F. is merely a propaganda movement which seeks to educate by means of literature written by experts. The problem confronting pamphlet propaganda is that those for whom it is chiefly intended do not always read the literature. The human element is a vital necessity. The Fellowship has a staff of Lay Agents and Clerical Directors whose business it is to form a point of contact with those it is desired to influence, which includes the man who goes to church as well as the man-in-the-street. Day by day Agents and Directors alike are to be found in most of the important industrial centres addressing meetings of employers and employees in the open-air, in factories, in Chambers of Commerce, in Rotary Clubs, and Conferences of all descriptions. The Lay Agents in every case are working men who have through personal experience a first-hand knowledge of the problems and the outlook of the industrial worker, and are carefully trained in social and economic questions. Their aim is to present Christ as the One Solution of the world's problems, and to educate people to think and reason wisely. To this end the answering of questions contributes not a little. In practical experience it is found that whereas it is true that the average man shows an unwillingness to come to Church, he is generally only too willing to listen to what they have to say regarding Christ's teaching as it bears upon practical issues. If for no other reason than that they have for a long time been exposed to destructive arguments against the practical application of Christianity, the opportunity to present the other side of the argument is well worth taking advantage of. The Clerical Directors also visit the Public and Preparatory Schools and contribute their share in education along the lines of Christian citizenship.

Periodically a number of I.C.F. workers, both men and women, hold a Crusade in some selected area—generally a large industrial district like Bristol, Mansfield or the Potteries. After long preliminary preparations, involving the co-opera-

tion of the local clergy and prominent people, they invade the district and hold during a period of fourteen days, an intensive campaign, by means of numerous open-air meetings held simultaneously at all the busy centres, massed meetings in all the available halls and special daily services in as many churches as possible. At Bristol, for instance, over three hundred meetings and services were held in twelve days, and over thirty thousand people attended the massed meetings in the large halls of the town.

Another feature of the work is the annual observance of Industrial Sunday which is the Sunday immediately preceding Labour Day, and this year will be April 24th. On this Sunday services are organised in the Churches and Cathedrals and public halls all over the country. These services are attended by trade-unionists, employers' organisations, Brotherhood movements, &c., and all grades of the community are appealed to, especially the employer and employed. This observance has steadily grown in importance during the past eight years and has the express approval of the Archbishops of Canterbury and York.

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If it be true, as it is generally admitted, that the modern tendency of the Church to sublimate industrial and social life has its inspiration in the teaching of such men as Kingsley and Maurice, who had to face the evil results of industrialism from Christianity in the nineteenth century, with equal truth it may be claimed that the inspiration of these and similar Christian idealists finds its source in the teaching of the Hebrew Prophets, who flourished eight hundred years or so before the Christian era. Upon a nation whose religious aspiration had in the course of time ceased to entertain the ideal of social righteousness these great prophets thundered forth their messages of hope and doom. Ultimately their ideals were crystallised in the Person of Christ, Whose Gospel has as its central theme the establishment of the Kingdom of God here upon earth. According to His teaching the "saved" man is the good man: and it is impossible to serve God unless such service be expressed in service to one's fellow men. He did not, it is true, give explicit answers to every problem that might conceivably arise, nor did He apparently even hint at many of the problems that harass modern life. But in his teaching are broad principles, which, if acted upon, provide a foundation upon which it is possible (and, indeed, alone possible) to build up a righteous social and industrial life, in every age and under any conditions.

Not unnaturally perhaps there are those who oppose Christ's ethical principles and who for their own reasons do not want them to influence industry and commerce. They, like the disciples of Nietzsche and Marx, are prepared to resist to the utmost the introduction of His principles into the affairs of public and industrial life, whether they be employers or employees, or people who are neither. For the Christian the existence of such opposition should serve to spur him to renewed effort. Whatever the degree of class antagonism and the misunderstandings of the past may have been, our hope lies in Christ and in the future—"Upon the wreckage of thy yesterday design the structure of to-morrow."

OSCAR BROOKS.

## AN EXPLANATION OF "ROGERUM"

*Historically "Rogerum" is the song both of Talbot House in Flanders and of Toc H everywhere from the first. It has offended some who have heard it, without explanation, for the first time: it continues to offend a few, who have heard it often and whose feelings must be respected; while here and there a Branch or Group has sung it at every meeting—not freely but as a piece of conscientious routine—until it has become merely dull. Whether sung often or seldom, it is deeply cradled in the story of Toc H, but it is not, of course, our exclusive property. Other bodies—sailors, soldiers and some troops of Scouts—have long used it, and a writer in a London newspaper lamented that it was not chosen, among other "sea-shanties," by the League of Arts choir at an open-air sing-song in Hyde Park last year (June 11), while a recent writer of sea stories (R. F. Rees, "Harvest of Storm," 1926) puts a somewhat debased version in the mouths of his sailor-men. Tubby now relates again, as he has often done, the gallant conditions of its origin in Toc H, and makes some suggestions as to its proper use by our members.—ED.*

"**R**OGERUM" is far from being a modern blasphemy, as some evidently imagine. It is directly descended from a much cruder Christmas Carol of the fifteenth century, well loved throughout England in the age of faith. These songs, like the Miracle Plays, were intentionally crude, in order to get through to the minds of simple men, and carry—with a touch of fun—a simple democratic lesson; they were rough instruments which the Church was too wise to disdain and profited by for centuries.

Secondly, it is more than likely from the point of view of scholars that there was a touch of humour in the story of Dives and Lazarus as Our Lord first told it. The picture of the two men with their positions radically reversed is drawn in an arresting way, and Aramaic students are agreed that in the Parables crude colours were deliberately used with the same intention.

Thirdly, many lessons can be drawn from the story. The sting of it probably lies in the final reply of Abraham to Dives that a mere miracle cannot convert. Nearly all the sermons that have been preached on it ignore this point altogether, and take it in some sense which is merely secondary and remote from Our Lord's original intention. It is clear that the main social meaning of the parable is that a rich man who shuts himself up behind high walls and leaves his brother to starve outside them, is likely to find that every barrier he builds with his riches between himself and his fellow men becomes in the next life a barrier which hedges him out of heaven, to which the patient poor pass joyfully. It is surely no ill service to the cause of Christ in society to say this in the form of a coon song; for it was in the plantations that our present version of *Rogerum* originated, and I can scarcely believe that anyone would condemn the plantation songs *en bloc*—crude though many of them are—for they come from the hearts of a people who love Christ in sincerity.

Fourthly, for the survivors of the Salient, and especially for such as Bert Stagg (of Madras) and myself, *Rogerum* has a warm place in our hearts; for the moment its glorious lilt breaks out (quite apart from the words) we can see the indomitable figures of our friends, moving with marvellous cheerfulness under conditions of most unutterable suffering and danger. The first time,

I think, I heard it sung, was by thirty-five survivors of the Queen's Westminste Rifles who had left one hundred of their friends behind them that night, and swung down into Poperinghe, many of them wounded and gassed, to billet in the great store next to Talbot House. It was a new song set in their mouth that ordered their going, and behind the roughness of the words there was more than a little shy thanksgiving.

Men must have something to sing, and—apart from Cromwell's Ironsides—few Christians have sung psalms and hymns upon the march; if you read the records of the Covenanters you will find how terribly the practice of singing psalms and hymns encouraged hypocrisy and blasphemy of a far deeper kind. The alternative, therefore, was not between *Rogorum* and songs of holiness but between *Rogorum* and really infamous parodies of popular hymns, and songs beyond these terribly debased. So under the circumstances we welcomed *Rogorum*, and we welcome it still.

It is, however, to be used with every safeguard as the privilege of members only. I am strongly opposed to it being sung publicly to audiences who know nothing of its origin, or its sacred associations with the dead of Flanders. On no account should it be sung, or taught, by T. H. to Scout Troops, Boys Clubs, etc. I have always set my face against this, and have, I hope, succeeded in stopping it almost everywhere. Moreover, I think that I can conscientiously say that I have never sung it myself without an explanation beforehand of the reason why. I do not deny that it is dangerous, like all strong meat; but it is strong meat for men, and if properly explained and understood will continue to feed them on. Surely we must revolt from the conception that Our Lord prefers musical modulations of a Minor Canon to the clean free Marching Song of those who were learning to laugh at fear, and to move together to their duty.

T.

### *The Impossible Sight*

I rubbed my eyes, and I looked again,  
But I saw the same thing perfectly plain:  
I saw the thing which could *not* be true  
(And now I'm telling the tale to you).  
If anyone shows me a Lobster-on-wing,  
If anyone says that a Cow can sing,  
That Pigs like fasting, that Eels don't slip,  
That Deans use the Strand as *the* place to skip,  
I shan't be the least surprised—for I know,  
I have seen the thing which could not be so!  
In my own proper person, on these two feet,  
I beheld—and lo! in Victoria Street  
I really saw (disbelieve if you like)  
A Steam-roller Towing A Man on A Bike!

H. W. S.

## LEARNING TO CLIMB

"That last ascent (of Mount Everest) stands for more than an heroic attempt to climb a mountain. . . . Think of it how you will, as the ascent by which the Kingly spirit goes up to the House of the Lord, as the ascent through death to endless life, as the ascent by which men of clean hands and pure heart ascend into the hill of the Lord and rise up in his Holy Place, as the way He went who said 'I go to prepare a place for you, that where I am there ye may be also' . . . They indeed go from strength to strength who have set their hearts on the heights."—*Bishop of Chester at the Mallory-Irvine Memorial Service, St. Paul's, 17.10.24.*

TO a great or lesser degree the call of the mountains comes to all of us, whether it is the appeal of the rocky, heather clad hills of our homeland or the challenge of giants like Mount Everest or the Alps. On our holidays we have, most of us, essayed some of these lesser climbs. Starting off fresh in the cool of the early morning we have been charmed with the flower-strewn meadows and wooded glades of the foothills, and with each crossing of the clear sparkling streams as they tumble down the hillside; then, as we go on, the path becomes steeper, the grateful shade less, though these are more than compensated for in our moments of rest when we look back over the ever-widening vista of fields and pastures, village and hamlet. Then, as we go higher and the track disappears, each bit of the way has to be fought and conquered, the mist and cold closes round us, and the only spur left is the determination to win through and stand, conqueror upon the mountain top.

The greater heights cannot, however, be overcome without the finest physical training and condition, the study of charts and weather notes from those who have tried the way before us, and, in the case of the great peaks, the presence of trained guides and companions. The Christian life, and in particular the Christian family in Toc H, makes the same call to those in whom the Spirit still dwells. We see the beauty of the foothills in the cheery fellowship of other men and the adventures of simple service experienced, perhaps, for the first time, while to the least of the initiated there is the belief in the glories of the view to be obtained from the mountain top—the ideals of Toc H, to which thousands would subscribe but venture no further to attain.

Those who do enter further into the Toc H family find that service is not all an adventure of joy, much of it is very like hard work and drudgery, the cheery companionship is not all, perhaps, we first conceived it to be, for as we go further on our road some whose friendship seemed the most worth having, have dropped out and failed to come even so far with us. And then finally the great task comes, and we find, though the call of the mountain top is infinitely stronger than when we started, we have failed to train for such a long climb, have not studied the charts, have provided ourselves with no guide, and so perhaps turn back disheartened or, lost in the mist, finally come to sudden and tragic disaster.

Toc H, in the last four years, has proved as a fact that those who have tried to adopt to the fullest the Toc H life have found the need for a guide, and in response to their direct demand our little League of the Lamp has arisen. Quite simply it supplies a plain, direct and practicable rule of life; it is a simple

form of personal training to fit us for the adventure; eleven simple practices to try to live up to, concerning the practical Christian life, the use of prayer, and the courage to go forward. The Common Rule (that is the 11 rules to be tried by all probationers of the League) can be added to by individuals or Groups called Households; in itself, however, the Common Rule is so drafted as to be as far as possible uncontroversial and free to everyone, whatever part of the Church of Christ claims his or her allegiance. The organisation of this League is of the simplest. Its family unit is the *Household*, not grouped territorially, or by Toc H branches or Groups, but purely by certain individuals selecting the same *Steward* to serve them. The Steward is a Toc H padre selected by the would-be member of the League from the body of stewards appointed by the League Council. He is there to serve the members of his Household with spiritual advice and counsel and to receive their reports. The members of the Household may meet occasionally for retreats or devotions, but have no other corporate existence. Each would-be member has to try the Rule out for at least a year before he can become a full member; after that he becomes pledged to definite observance. The criticism has been raised that this sets up a family within the family of Toc H. This is not so: the League is merely the staff to lean on and the light to show the way to the climber in Toc H. Save that full members (not probationers) must be members of Toc H or the L.W.H., it is in no way part of Toc H. Toc H has been described as "as wide as Christianity." Nothing must be done to narrow its doors, but for those who find that life in Toc H needs prayer, here is a help to prayer. To those who find that service to one's fellow-men needs Christian study and knowledge, here is a help to disciplining oneself to the attainment of such knowledge. To those who find that life in Toc H is made harder by their own shortcomings, here is a help to the realisation and facing of those shortcomings. We believe that Toc H at its best requires everything from its members as Christ requires everything from His sons. The League of the Lamp may, it is hoped, be a help to those who would be everything to Him through Toc H. R.

NOTE: There will be two week-end retreats for men at the Carshalton Retreat House, Surrey, conducted by Stewards of The League of the Lamp from June 18 to 20, 1927, and from October 29 to 31. The first Retreat will be conducted by the Very Rev. F. W. Worsley, Dean of Llandaff, and the second by the Rev. Canon T. W. Pym.

The accommodation is limited to 21 in each case. Places for the first Retreat will be allotted on or after March 31, and for the second on or after June 30 and preference will be given to members of Toc H who are also members or probationers of the League. No fixed charge is made for board and lodging at the Retreat House. Visitors are asked to contribute as they are able. The average cost for each person is 6s. a day. The Retreats will begin about tea-time on Saturday and end after breakfast on Monday. Applications for places in these Retreats should be sent to the Secretary, L.L.M., at Toc H Headquarters. Stamped addressed envelopes should be enclosed. P.W.M.—*Secretary, L.L.M.*



TO WISH "GODSPEED" TO PAT LEONARD WHO SAILED FOR THE SECOND TIME, AS AN AMBASSADOR OF TOC H, TO AUSTRALIA, ON BOARD SS. "NESTOR" ON JANUARY 16, 1927.

"In choosing Manchester for our first venture out of London, I do not think we have gone very far wrong. To begin with, we are recognising the untiring efforts of the younger of the two Pilgrims, Padre Leonard, that devoted colleague of Tubby, who shared his trials and his triumphs on the World Tour."

H.R.H. THE PRINCE OF WALES *in the Free Trade Hall, Manchester, 11.12.1926.*

The photograph taken (by F. W. Schmidt) in Manchester Town Hall at the Birthday Festival shows H.R.H. The Patron (in Toc H "uniform") in the centre, with Alderman Fred West (one of Pat's keenest supporters in the building up of Toc H in Manchester) and Tubby on the left, and the Lord Mayor of Manchester and Pat himself on the right.



*Photo: Frank Urwin (Cheltenham Branch)*

*Yours. with much love,  
Pat.*

## THE PORCH ROOM RE-UNION

WHEN "Gen." was told, he kept his own counsel, but transferred his pail of whitewash to the Porch Room, and balanced himself on one leg (and on the top rung but one) till ten on two nights running. Even thus, the floor remained unstained and unsubdued. But "Mrs. Gen." stepped in here, and stripped the Mark I garage attic of its carpet, which came to the Porch Room in the nick of time. It was on this ample and serviceable understanding that we met at 3 p.m. on Wednesday, January 12. The primary point in view was that Lord Forster was home from Italy, and had not yet seen the Australian contingent; while the sands of Greenwich time were running out for Pat and Sawbones and Pryor Grant. So, going and coming, we were to tarry together for an hour or somewhat more, renewing the fellowship of sight and hand, before the "Any-more-for-the-shore?" was sounded and the outward tide of 1927 claimed its own.

Australia rightly held the field, with five men up: to wit, Dean Crotty, Ted Davidson, Donald Cleland, Bob Cave and Clive Carey. The rest of us were nondescript beside them; though Sawbones, Pryor and Horace Fort (U.S.A.) got busy in a long aside with Mr. E. C. Grenfell and Sir Ian Hamilton Benn. Then—a long grey touring car swung subtly round the cab rank, and a minute later the group in the Porch Room was augmented by two—Brig. General Trotter, who soon made common cause with the Americans, and the other, the most experienced Ambassador in the Empire's service, who spread himself evenly among the fifteen. No formal agenda was attempted; groups of twos and threes just gathered, melted, and moved on. The Prince (like a deft duellist in a mixed *melee*) was engaged at one moment with "The House that Jack Built," by the New York Quayside, and the next with the problems of Perth, W.A. Meanwhile "The Gen." got the kettle singing and issued tea-rations in some very chipped and desultory china.

Afterwards, we went down into the old Church, and found Tom and his merry men working like Christian Trojans at the Crypt, which the Prince explored to its dimmest recesses. Then we passed over to the Casket, and spent some quiet time over the Branch shields all aglow, with the steady flame of the Parent Lamp itself behind them. Beside it, on one side, stands the photograph of Peter Ashcroft of Mark III—our youngest Elder Brother—and on the other the soapstone Lamp from Coronation Gulf, sent by none other than Inspector La Nauze.\* Then came the turn of the Kitchener Sword, and Edmund Street's over against it; then westward to the Communicants' Rolls, and the plans and pictures of the Forster Memorial, to be unveiled in April.

So, after a good hour, the grey car reclaimed its passengers, and purred patiently, hemmed in by horse drawn drays, till the block broke up and its own turn came at last. Then Pat and Ted went off for Manchester—and Pat for how much more!—and Sawbones next for Mark XI *en route* for Mark I Washington. So each man went to his post, knowing well that God would watch between us across many lands and seas. T.

\* The story of "the long trail" of Inspector C. D. La Nauze, R.C.M. Police, into the Arctic Circle to arrest two Eskimo murderers was told by himself in the December JOURNAL, p. 440, and a curious contact with that adventure is recorded on p. 66 of the present number. The native lamp, a shallow, heavy trough of soapstone for blubber oil, which lighted the Eskimo *igloo* or hut where his chase ended, was given by him to Tubby and Pat Leonard at the time he told them the story in 1925. Pat's entry in his diary of the World Tour, under the date *Saturday, February 14 (1925)*, runs: "At sea—Halifax. About 8 a.m. had our first sight of land—a beautifully fine morning. Steamed up the passage to Halifax amid floating ice. Said good-bye to the majority of the passengers and went ashore. . . . The find of the day is Inspector Charles D. La Nauze, R.C.M.P., Churchwarden of St. George's—in charge of Nova Scotia—a simple-hearted giant. Thrilling story of his trip to Coronation Gulf in search of two French priests. Gave Tubby an Eskimo soapstone lamp. . . ." It now stands—a symbol of courageous duty, and the Northernmost Lamp in the world—beside the Prince's Lamp casket in All Hallows with an inscription recording its origin.—Ed.

## DE OMNIBUS

OUR Toc H Latinists, reading the title of this note, will look for a belated review of Mr. Hilaire Belloc's delightful book *On Everything*; those of us who are no scholars reach the truth more quickly—it is merely a note *On 'Buses*. The more civilised towns of England all have 'buses; others retain trams. But how many Branches and Groups have given serious attention to the wealth of Toc H membership latent among 'bus and tram drivers and conductors? The conductor's profession is a real Toc H job in itself. He is keeper of a wonderful "human Zoo," which is only maintained at a manageable size by swapping its animals every hundred yards of its history. He is required to be a trained zoologist—for the human animal in youth, old age or wet weather is often incredibly perverse—and he almost always does his duty with a splendid measure of cheerfulness, patience and kindness which belong to the Toc H spirit. One Branch at least is familiar with the tram-conductor's uniform at its guest-nights, and can show you a member who is quite apt to hand back a copy of *What is Toc H?* as well as a tram-ticket when he takes his passenger's penny. And here are two true stories in which the London General omnibus is involved, which reached Headquarters on two consecutive January days. On Wednesday the Hon. Secretary of the British Legion in Paris came to see the General Secretary on business, in the course of which he related an instance of "the long arm of coincidence," which is not to be beaten in any melodrama or "penny dreadful." A few days earlier he had visited Tubby at the Porch Room, and on leaving had been given a copy of the December JOURNAL to read "going home in the 'bus." As he neared his destination he handed his JOURNAL to the conductor, saying "If you want something to read there's a good yarn in this about the Canadian Mounted Police." The conductor's eye brightened: "That'll interest me," he said, and turning back the lapel of his uniform coat he showed, on the under side, the button badge of the R.C.M.P. "And what were you doing out there?" asked his passenger. "My last duty was a special job," says the conductor, "up country for two years with a man called La Nauze, arresting two Eskimo murderers." With that the passenger reached his destination and got out: he had no even time to get the conductor's name. Was it Constable Wright or the other unnamed member of Inspector La Nauze's patrol in 1915, or Corporal Bruce whom they picked up at Coronation Gulf? (see December JOURNAL, p. 440). You might sound the first ten million men you met without getting anywhere near the track of that tiny expedition twelve years ago. We only hope the conductor (unlike some of our members) reads the JOURNAL "from cover to cover"—not omitting the front cover on which our address appears—and that we shall hear from him soon. The second story reached H.Q. on Thursday morning. A 'bus conductor (wearing a Scout badge) visited Mark III one evening recently, inquiring for a member (name unknown) who had "lost" his 1927 Toc H Diary. His story was that the afternoon before a cheerless wintry one in London—a man had boarded his 'bus, which was full inside, and had paid his fare before going on to the top. "Well," says the conductor, "you're the first Christian I've struck to-day, saving me a trip up them stairs." "There are plenty more like me," answers the passenger, laughing, "read that"—and he handed over his Toc H Diary. The passenger did not claim the Diary at his journey's end. The conductor *copied out* the account, inadequate as it most surely is—of Toc H which he found in it, and came to the nearest Mark III at the earliest possible moment to restore the borrowed book if possible and, let us hope, to come a great deal nearer to his new discovery.

And the moral of it all is—it is not only the conductor of the 'bus but the Toc H "fare" who is perpetually "on duty." And the secondary moral is—always get people's names if you go a-fishing, and write your own name in your Diary *now*. Have you tried it? works!

B. B.

## THE 1926 BIRTHDAY OVERSEAS

### *The Lighting of the Lamp for India*

*Last month's JOURNAL (p. 15) contained first news, by cable, of the Lighting of the Lamp for India in Calcutta Cathedral on December 15. The Lamp, the "monthly paper" of Toc H India, publishes a full report in its December number, from which the following extracts are taken:—*

THE inspiration of the first Birthday Festival in India will remain long with the Groups. . . . The service was the first great combined act of witness on the part of Toc H in this country. The hopes of long months had been fulfilled in the lighting of the Lamp, which is to be the first of many others. By that simple act, performed with such solemnity, in the darkness of the vast Cathedral and in the presence of the greatest in the land, the light of Toc H had been set up as a beacon on a hill-top to shine before men. . . . The congregation began to assemble some time before the service was due to start. Twelve rows of seats had been roped off in the front of the nave for representatives of various organisations and societies and for friends of Toc H; the front choir stalls were kept for a special choir of Toc H members; the Council for India occupied two rows of the stalls behind the choir; other Toc H members overflowed into the two front rows of the nave on both sides of the aisle. The Lamp was already in position on a pedestal at the top of the chancel steps. . . . Shortly before 6.30 p.m. H.E. Lord Lytton arrived with Lady Lytton, and was followed almost immediately by H.E. the Viceroy and the Commander-in-Chief. The Viceroy had asked that there should be no ceremony on his arrival, and after being met on the steps by two members of the Council, he went straight to his place in the congregation, unnoticed save by those immediately around him. . . . The Bishop of Calcutta and Metropolitan of India, wearing a purple cassock, occupied his throne within the altar rails. The robed clergy, Padres C. G. Pearson, R. L. Pelly, and J. L. Jenkins, came in together and took their seats in the chancel. The congregation stood; there was a short pause; the organ began; and the choir led the first verse of Bunyan's 'Pilgrim Hymn.' . . . Padre Jenkins took the lesson from Hebrews xi, 31. . . . There followed a 'short talk' on the deepest things in Toc H by Padre Pearson, who stood by the Lamp and spoke from the chancel steps. 'Some people say that Toc H began during the war, and others that it began after the war,' he said, 'but the design and pattern of this Lamp bear witness to the fact that Toc H is far older than either of these dates. . . . The truths for which Toc H stood were taught two thousand years ago by a young Man, a Man of the open-air, who loved life and who made friends of all kinds of people, farmers, labourers, fishermen, tax-collectors. Don't be deceived by pictures—Our Lord was a *young* Man. . . . His adventurers were also young men; not older, certainly, than the average of a Toc H Group. . . . Toc H is like primitive Christianity; it points the way to a shining brotherhood to which none of us is fit to belong, and it asks us so to live that the light of this Lamp may in the end shine in every place in India where Christians are settled.'

"As the organ played the first bars of Parry's setting of Blake's 'Jerusalem,' the congregation stood, and there was inspiration in every line of the great hymn. . . . The hymn ceased. As the last sounds of the organ died away, all lights were extinguished. At the high altar one of the Padres could be seen with a taper which he had just lit from the altar candles. Carrying the taper to the chancel steps, he handed it to the Chairman of the Council (the Hon. Mr. Justice H. G. Pearson) who stood by the lamp. The members in the second row of the choir-stalls had left their seats to form a half-circle behind the Lamp, facing the congregation. There was tense silence as the Chairman lit the Lamp. A clear bright flame threw into relief the Cross of Ypres. In a voice which all could hear, the Chairman asked the question

'What is this Lamp?' The members gave the answer readily: 'The Light of Toc H.' 'What first lit it?'—the familiar words were more full of meaning than ever to-day: 'Unselfish sacrifice.' . . . The Chairman of the Council stood aside. The junior member present (G. R. Frerichs, of Calcutta Group II) stepped forward and in a clear voice conducted the Ceremony of Light. There was a solemn silence of two minutes, during which we remembered all who have gone ahead, and particularly all who have died for India or in her service. Then the final words, so significant on this occasion: 'Let your light so shine before men.' The Lamp was carried and placed on the altar; the lights of the Cathedral were turned out and we were bidden to our knees to pray 'for the whole Household of Toc H . . . and especially for these our Groups in Madras, Calcutta, Bombay, Cawnpore and Wellington, which it has pleased God to put into our hearts to build to His glory. In the light that is to be handed to our keeping, let the Elder Brethren ever be followed, and the younger ever led to leadership. . . . From the back of the congregation Padre Pelly, with deep emphasis, led the beautiful 'Litany concerning Toc H.' It was one of the most memorable parts of the whole service—that vast congregation joining us in our family prayers. We paused again to remember the Elder Brethren in a hymn before the Blessing—'O Valiant Hearts.' . . . The Benediction was pronounced by Padre Jenkins, the Junior Toc H padre present. The hymn 'Now thank we all our God' was sung as the Lamp was carried down the centre aisle in a procession of Toc H members, the Padres leading, followed by the choir, the members in the nave, and finally the Senior Council. The Lamp was placed in the position reserved for it in the Chapel and the members—some sixty in all—gathered round to sing the *Nunc Dimittis*. The final note of the service was supplied by the words of the Toc H Prayer . . . 'Teach us to live together in love and joy and peace . . .' We went out to try and put it all into practice. The Lamp was still burning in the Memorial Chapel—behind it a plain wooden cross, with the mud of Flanders still on it, from an unknown soldier's grave. . . ."

### *The Opening of Headquarters in Madras.*

*The account which follows was written by a member of the Group: a few details have been added from the two-column report in the Madras Weekly Mail of December 16:—*

"THE Twelfth" to many people means the opening of sport on the moors at home. To us in Madras this year the 12th is, and now always will be, the opening of a new horizon. For to-day, December 12, Toc H Madras opened a home of its own. The best definition of home is "a place that is lived in, and loved in." And the definition will hold good of the Outer Room and the Inner Room that make our home in the centre of Fort St. George, hard by St. Mary's, the Mother Church of British India. It is not unfitting that the names of George and Mary should be the ones that form our address, and describe our surroundings in the Year of Grace 1926.

The day dawned clear and cold—if that adjective is permissible in Madras. It was a day that suggested action—vigorous, clean and organised. First came the Corporate Communion at St. Mary's—then the opening by our Governor, Viscount Goschen—then the brief ceremony of dedication. It was all so simple, so direct, so far from fuss or shouting. The very ground we stood upon was ground that has seen and made history. Perhaps what happened to-day was as great a victory as Arcot or Seringapatam. Then came breakfast in the great room, normally the Lancashire Fusiliers Mess-room, lent to us by the Colonel—himself a keen member. The Governor and Lady Goschen and about 65 members and guests sat down to a simple but wholesome meal. After breakfast the Bishop gave a strong manly address: I like our Governor, lost a son in the war. Then came "Light." After which the Governor was initiated and spoke briefly but with power on what Toc H stood for and what he knew Toc H in Madras could do. He said that he must heartily congratulate the Group on what he

been achieved in its first year, but the tone of the report, which had been issued, expressed the feeling that, though much had been done, much remained to be done. He himself had had the good fortune of knowing the founder of Toc H when he was quite a small boy, and he saw, when he was in France, the work that Talbot House was doing. He was confident that those who were lost in the war would desire no greater tribute paid to them than that their work should be carried on. He would make an appeal to the men of Madras to come forward and become members of Toc H. Their Elder Brethren who had died had shown a spirit of great adventure, and that was what he would ask the young men to show. He doubly appreciated the great honour of membership which had been conferred upon him, and he would do his level best to carry on the spirit and the work of Toc H.

X.Y.Z. (he has other, but less picturesque initials) Campbell, from the chair, spoke lastly in return. Before the opening of the House he had lightly but clearly outlined our year—its plus and its minus side. "To-day," he had said, "we celebrate throughout the Empire the Birthday of Toc H in December, 1915. Here in Madras it is only a little over a year since this Group was started, and we have hitherto been engaged in digging our foundations. The opening of these rooms marks, as it were, the laying of the foundation stone of the Group. . . . We shall hold our meetings here in the future, and here we shall have more opportunities of getting to know each other than we have had hitherto; our library will be kept here; these rooms will naturally be a centre for the use of troops in Madras, and may give the Group a chance of working with the women and children of the regiment, and later on we may be able to provide for the needs of the Mercantile Marine. . . . We began our Birthday celebrations by commemorating the great sacrifice which Christ made that He might save mankind. . . . It is this spirit which, we trust, will spread from these rooms, drawing closer together Christians of all classes and denominations in brotherly love and in service of our fellow-creatures. . . ." Now once again he put the Toc H spirit before us all. And then three prayers and the Blessing closed a memorable morning. It was all quiet—British in what it stood for; restrained, yet full of power. To one and all it was a time of replenishing reservoirs for the hard work of the coming year. It is always difficult to catch a spirit. But that rather rare event happened this morning.

It may perhaps be thought that in our Group we are prone to seek out the Mighty Ones of Church and State. Truthfully, we are not. After all, Governors and Bishops need Toc H quite as much as—possibly even more than—Toc H needs them. And if they come forward humbly and wholeheartedly, Toc H can find them many ways of serving. It was perhaps a happy accident that it fell to a young Indian, as the junior present, to light the Lamp for "Light."

After breakfast several members went on to the Prison where, in honour of the Birthday of Master Toc H, aged one, we were allowed by the Superintendent to give a little treat to our would-be Prison Rovers and Prison Scouts. It was just a simple little meal with a dish of tea (the dish is literally correct), and at the end everybody drank the health of the Prince of Wales and gave three jolly hearty cheers for him and Toc H all over the world. The scribe drank out of the lid of the kettle for want of even a dish! The women prisoners too were not forgotten, it was not possible to cater for the other 900 prisoners. Toc H just entertained 45 youngsters and a few women. But all through the Prison they knew, and felt, that it was a birthday in fact as well as in name. And a feeling like that is helpful in a prison.

A little while ago we were (at least some of us were) a little down-hearted. The real reason was that we had no home. Now that is changed; and once we have a home, we can more easily become a family. And so, with high hope for ourselves and with every good wish for the Brotherhood, we pass to 1927.

C. E.

## *The Second Dominion Conference in New Zealand.*

*The following report is made from the Minutes of the Conference and a long letter, which accompanied them, to the Editor from Horace Dyer, Secretary of Auckland Group :—*

**T**HE Dominion Birthday Party and Conference was held on December 11 and 12 in Auckland in order to coincide with the Birthday celebrations at home. We started off on Saturday with a short service in the Chapel at Bishopscourt (lent by the Archbishop), conducted by Padre Coats of Auckland Group. The Conference then opened at 3 p.m. in the library at Bishopscourt. Seventeen members were present, of whom thirteen were Auckland delegates. The first decision of the Conference was that the voting powers of Auckland, Wellington and Christchurch should be equal; in certain cases the Wellington delegates abstained from voting because the matter affected individual members of their Group, and so they avoided controversy by leaving the issue to be decided by Auckland and Christchurch.

**Organisation:** (1) The question of providing some sort of Dominion Headquarters was fully discussed. The necessity for it was recognised, but the means for providing it has so far not been forthcoming, and, on a vote, this "remit" was deferred for further discussion at the 1927 Conference. But, as an alternative, the Conference decided to centralise the officers in Wellington. The previous year's experience of having a Secretary in Christchurch, a Treasurer in Wellington, and a Registrar in Auckland entailed a considerable correspondence and duplication of work, and this is to be cut out by electing officers from Wellington only for 1927. The posts of Dominion Registrar and Treasurer are to be amalgamated.

(2) That the appointment of a Dominion Padre would be a boon to the extension of Toc H in New Zealand there is not the least doubt. It was stated that Padre Kenneth Macfarlane (soon returning from England) had undertaken a parish in Auckland and would not be a full time Toc H padre; it was hoped that he might be able to do some propaganda work.

**Schools Work:** The report of the Schools Organiser suggested definitely that it would be far better to allow Groups and Branches to work the Schools themselves as they felt able. This, of course, implies that many schools will not be touched because there is no Toc H Group or Branch in the district, but it has not been found possible hitherto to get Toc H in schools going where such a thing as an active Group is absent. In the chief school in Auckland, King's College, the headmaster is an ardent Toc H member, and the result of his last talk to leaving boys was that eleven expressed a desire to attend a Toc H meeting and to try a Toc H job. The office of Schools Organiser was discontinued by the Conference.

**Button-hole Badges:** Arising out of the General Secretary's report the question of the issue and retention of Lapel Badges was discussed. It was generally felt that there should be strict watch over members to see that they kept up the reputation of Toc H after a membership badge had been issued to them, and that the badge should be withdrawn from the member who failed to keep to his job. "The Lapel Badge should be to the individual what the Lamb is to the Branch"—a proposal to this effect was carried by 27 votes to 13. After various other items of business and the election of officers the Conference was closed, at 5.30 p.m. by Padre Coats with the Blessing.

The Guest-night that evening went off very well. The Governor-General (Sir Charles Fergusson) made an excellent speech, in which he recalled the conditions under which Talbot House was founded, and the spirit of its inmates in Flanders. "Let us look back and see," he said, "what we have learned from these men. First, I think, they taught us how adversity could make men unselfish; they taught us how danger could make men brave; and how self-sacrifice could spring from their loyalty to each other. They raised to a higher level the standard of life of every one of us. . . . This is the lesson Toc H tries to carry on

you have formed yourselves into a body to try to perpetuate the qualities shown by these gallant men." After songs and an interval for refreshments and for "General Post," the programme continued with music and ended with the Ceremony of Light, preceded by an address on the Ceremony by Padre Coats. The members gathered round the Wellington Lamp and the Auckland Rushlight, while the *Last Post* was sounded; the silence ended with *Reveille*. Immediately after the members surrounded the piano, and "like birds at dawn, burst forth into song"—the old songs of Toc H.

On Sunday morning a Communion service was held in the Epiphany Church. In the afternoon members went out by 'bus to the War Memorial Chapel at King's College to hold the Birthday Thanksgiving. "Jerusalem," "The Birthday Hymn" and "O Joyful Light," were sung and the headmaster of the College gave an inspiring address.

## SOME USEFUL AMMUNITION

THESE three new booklets, issued by All Hallows, Toc H Transvaal and Toc H Birmingham respectively, may be found very useful by members and Secretaries:—

*A Little Manual of Intercession for Members of Toc H and L.W.H.* (1s. ; 9s. per dozen, plus postage, to Secretaries. Orders should be sent to the Registrar at H.Q.) This Manual has been produced by some half dozen members of Toc H, and is intended for daily use by members of Toc H and the L.W.H. It consists of a cycle of intercession for 31 days, each day's intercession being divided under three headings. The first is for general intercession, and the second and third are for Toc H at home and overseas respectively. It is not meant to be in any way stereotyped, although one prayer is given for use on each day. The various headings are intended to be used more as suggestions for intercessions, and ample space has been left for those using it to put in any requirements known to them. The Manual can be profitably used either by individuals or corporately in family prayers, and, if it is extensively used, it will play no small part in drawing close the family bonds.

*Feet Firm, Hands Busy: Training Notes for Toc H Teams*, by P. B. C. (6d. Orders, with payment, should be sent to Major C. H. Bowyer, Hon. Registrar, Toc H Transvaal, 29 Abel Road, Johannesburg, South Africa.) Tubby's little 16-page pamphlet, originally written for, and published by, Toc H Australia and reprinted almost in its entirety in our JOURNAL, December, 1925, has now been adapted, "without permission," for use in South Africa and published by the Transvaal Executive. It covers much the same ground as the pamphlet *How to Build Toc H* (but with many added touches) and there is at present no intention of printing it in England. It has been claimed that you could safely put six strangers on a desert island with a copy of it, and come back to find them on their feet as a Toc H Group!

*Four Letters*, by the Area Padre and Navigator, Birmingham. (7d., postage paid. Order from the Area Navigator, Mark VI, 77, Clifford Street, Lozells, Birmingham.) See page 77 of this present JOURNAL for a description of, and extract from, this excellent publication.

### A BOOK FOR SCOUTS.

Brief mention was made in the October JOURNAL (p. 316) of a book, *Scouting in the Tropics*, by L. R. Wheeler, of the F.M.S. Branch. We commend this book to all Scouts and Rovers. The author is the Commissioner for the F.M.S., and a live Toc H member. Of course, most of us will never be called upon to run troops in the tropics, and so a great deal of the book is not going to be of practical use to us. Nevertheless, it provides a vivid illustration of how the Scout

spirit and organisation meets and overcomes circumstances and difficulties which are very different from those in England. The "lay-out" of the book is excellent, and it is noteworthy in that it provides a freshness of outlook upon many principles and aims of the Scout movement. Chapter VI, "The Scoutmaster Himself," is so good that it ought to be read by all Scouters, actual or potential; while Chapter X "Broad Issues," while dealing more especially with Scout work in tropical countries, is of a very general real interest. We advise Toc H Rovers not to be misled by the title of the book into saying, "This book won't help us." It will, and we shall all be better Scout workers for having read and digested its sound and common-sense contents.

A. B.

#### OUR "NOTABLE CONTEMPORARIES."

This JOURNAL is very loyally supported—and what is more, read—by overseas members of the Toc H family, and it is herewith suggested that Branches and Groups at home, especially those with rooms of their own where literature can be kept "on tap," should subscribe to a communal copy of the magazines of Toc H overseas. They will gain from them a clearer view than our own JOURNAL can hope to give of the progress and special local problems of Toc H far afield. At present these magazines are:—

*The Link*—the organ of Toc H Australia. 8 large pages, monthly. Price 3d; 3s. per annum. Order with payment, from Toc H Headquarters, Nicholas Buildings, Swanston Street, Melbourne, Victoria, Australia.

*The Lamp*—the organ of Toc H India. 16 pages monthly. No price stated—but try the publishers with a reasonable offer! They are Toc H Council for India, 99, Corporation Street, Calcutta.

*The Mark*—the organ of Toc H South America. 16 pages, monthly. No price stated—but try the Editor of "The Mark," Toc H, Chacabuco 723, Buenos Aires, Argentine Republic.

*The Torch*—the organ of Toc H Toronto. 8 pages, published in March, July, November. Price \$1 per annum. Order from the Editor of "The Torch," Toc H Mark II (C), 614, Huron Street, Toronto.

*The Monthly News Sheet*—the organ of Toc H South Africa. About 16 pages, at present: none typed. 2s. per annum. Order, with payment, from the Editor, K. S. C. C. Thomas, P.O. Box 722, Bloemfontein, Orange Free State.

(There is also *The L. W. H. Quarterly*, at home, 6d., 2s. per annum. Order from the Secretary, New June, 50, Great Tower Street, E.C.3.)

## MULTUM IN PARVO

♣ PAT LEONARD duly sailed from Liverpool on S.S. *Nestor* on Sunday, January 16, with the *Godspeed* of many members who assembled on the quay. He is hoping to visit the family of Toc H in Capetown, en route for Australia. Padre PRYOR GRANT sailed from Southampton on S.S. *Aquitania* on January 26 for New York, after two days at Mark V.

♣ Sincerest congratulations and best wishes to ALEC PATERSON (Bermondsey Branch, late Chairman of Toc H Central Executive) on his engagement to Miss "Frank" Baker of Oxford.

♣ His Grace the GOVERNOR OF NORTHERN IRELAND (The Duke of Abercorn) has consented to become President of the Council of Toc H in Ireland (Northern Section). He wishes to become a full member of Toc H.

♣ With the approval of the CHAPLAIN GENERAL, the Rev. W. B. HUGHES, O.B.E., C.F., Chaplain of the Guards' Chapel, Wellington Barracks, has agreed to serve on the Toc H Services' Advisory Committee, in the place of the late Padre Herbert Fleming, as liaison between the Army Chaplains Department and Toc H.

Padre "PAT" McCORMICK (Croydon Branch) is about to take up his duties as Vicar of St. Martin-in-the-Fields, in succession to "DICK" SHEPPARD (General Branch) who has resigned through ill-health. Toc H joins its love and sympathy to Dick with that of his many friends. Padre E. S. Woods (Cambridge Branch) succeeds Pat McCormick at Croydon Parish Church.

In December we published, under the title "ON THE ROAD," extracts from a letter by one Toc H member to another describing visits to casual wards. A member of the L.W.H., deeply moved by the article, set to work to try, if possible, to have something done about it, and she had the satisfaction of finding not only that the need for amendment was recognised in responsible quarters but that real attempts were being made to secure it. Both the Toc H member who wrote the letter and the L.W.H. member who took action have thereby done a real "Toc H job." Probably many members could help locally to secure that improvements in the conditions of men in casual wards are really carried out.

The Hon. Treasurer of Toc H received a letter before the Birthday Festival which ran thus:—"Dear Sir, I see from the November JOURNAL that Toc H is hard up—well, so am I. As I shall not be able to come to the Birthday Festival this year, I am sending my Birthday present to Toc H direct to you.—A General Member." The "present" consisted of a transparent envelope, unopened, containing the whole of his week's wages—£3 8s. 8d.—as the firm's printing on the cover showed. The name of the firm and of the "General Member" was so effectively scored out that H.Q. has no clue to the donor. How's that for a bit of Toc H "secret service"?

A short Toc H general knowledge paper, set for Melbourne Toc Emmas last November, contained the question: "What first lit the Lamp of Maintenance?" An answer, which may or may not have got full marks, was "The Prince of Wales."

SECRETARIES' LIST: *January Alterations*

*and Additions:* (a) *New Groups:* CARRINGTON (Nottingham), S. C. McQuown, 23, Burns Street (with apologies of H.Q. to the Group for its belated appearance in this List); GREENWICH, H. E. Tabb, 4, Gloucester Place, S.E.10; HILLARY (Natal), E. V. Evans, c/o Boys' High School, Durban.

(b) *Change of Secretary:* ALDERSHOT, H. R. Moss, 82, Park Road; ALEXANDRIA, C. Nangle, c/o Russell & Co., Post Office Bag, Alexandria, Egypt; CROYDON, A. S. Edwards, 9, Brigstock Road, Thornton Heath; CULLERCOATS, W. Jackson, 4, Burnfoot Terrace, Cullercoats, Whitley Bay; FOLKESTONE, J. Vant, 2, Trimworth Road; GRANGE-TOWN, J. H. Crosby, 19, Cheetham Street; GREAT BUDWORTH, N. E. Carter, Providence Cottage, Great Budworth, Northwich; HALIFAX, D. G. Hinchcliff, Mark XII, Shaw Royd; HEBBURN-ON-TYNE, J. Rowell, 84, Campbell Street; HYDE, N. Adamson, 26, Market Place; IPSWICH, J. E. Noller, 163, London Road; RAINHAM, E. N. Raine, "The Haven," Broadview Avenue; RICHMOND, W. A. Wright, 46, Lower Mortlake Road; SALFORD, E. Rutter, 179, Church Street, Pendleton; SLEAFORD, F. Kirk, 58, Westgate; SUNDERLAND, G. P. Watson, 13, Tunstall Vale; TOWER HILL, Colin Cuttall, 7, Tower Hill, E.C.3; WIGAN, A. D. Clubbe, 54, Billinge Road, Pemberton, Wigan; WINNIPEG, L. Best, Mark I (C), 11, Kennedy Street.

(c) *Change of Secretary's Address:* LUTON Secretary to 22, London Road; TUNBRIDGE WELLS Secretary to 86, Erskine Park Road, Rushall, Tunbridge Wells.

(d) *Australian Headquarters* has moved to Nicholas Buildings, Swanston Street, Melbourne. KNUTSFORD GROUP has moved to Knutsford Test School, Hawarden, Cheshire.

(e) *New Zealand:* Dominion Hon. Secretary—S. Harrison, P.O. Box 1010, Wellington, N.Z.; Dominion Hon. Treasurer and Registrar—J. H. Simpson, P.O. Box 948, Wellington, N.Z.

(f) *Corrections:* MORECAMBE Secretary's name is Cordukes (not Cardukes); WANDSWORTH Secretary's address is 49 (not 47), Wandle Road.

## NEWS FROM BRANCHES AND GROUPS

*Correspondents are again reminded that the final date for their news is now the 15th of month (not the last Thursday as previously) for insertion in the month following.—ED.*

### London Federation

MARK III.—*Guest-nights*: February 16; "Art and the Industrial Revolution"; March 2, "The History of Trade Unionism"; March 16, "Russia."

MARK VII.—*Guest-nights*: February 9, W. H. Steer on "The Humour of Editing"; February 17, J. H. Stewart on "The Jute Industry."

BARNET.—*Meetings*: February 8, Open Meeting; February 15, Branch Birthday at Hilltop Restaurant, 7.30 p.m.; February 22, Rev. H. N. Farmer on "The Clash of Colour"; March 1, Mr. E. G. Holland on "A Veritable Mermaid."

EALING.—*Meetings*: February 14, G. A. Chambers on "Local Citizenship"; February 21, Meeting at Southall; March 7, Supper at the Bell Hotel at 7.45 p.m.; March 21, Meeting at 21, The Mall (the usual place).

HACKNEY.—February 17, Concert by the "Jim Crow Minstrels" at St. Matthew's Hall, Warwick Road, Clapton.

ILFORD.—*Meetings*: February 21, F. C. Ives on "Scouting"; March 2, A. J. Lewis; March 14, Family evening. On February 6, Rededication Service at St. Paul's, East Ham.

KINGSTON AND SURBITON.—*Meetings*: February 16, Charles Burningham on "The Shaftesbury Society"; March 2, R. A. Finn on "The Poor Law"; March 16, Study night—Point I of "The Compass." On Sunday, March 6, Corporate Communion.

TOWER HILL.—*Meetings* in the Porch Room, All Hallows at 4.15 p.m. Tea at 4.30, speaker at 5 p.m. February 6, Barkis (The Brothers' House (Mark XIII) Wandsworth and Greenwich members invited); February 13, Claude Fisher (Hon. Warden of Roland House) on "Dahn East" (Mark III, West Ham and Highgate invited); February 20, Speaker on "St Dunstan's" (Mark XXII,

Eltham, Southgate invited); February Rev. L. C. Downham on "The Work of I.C.F." (Mark VII, Islington, Chigwell, vited); March 6, Capt. W. R. Davey "Prison Work" (Wimbledon, Bellingham Wood Green, Enfield invited); March Capt. R. L. Reiss (Garden Cities and Town Planning Association) on "Housing" (Hoxton, Ilford, Norwood, Ealing invited).

WILLESDEN.—*Meetings*: February Padre Ellison at Willesden Memorial Hall; February 17, Group night in St. Luke's Hall; February 22, Group dance in the Constitutional Hall; March 7, Group night in Luke's Hall. On February 27, Service in Luke's Church (Preacher—Dr. L. F. Brown).

LONDON SPORTS CLUB: *Fixtures*—*First XI*: February 12, Barnet Bank at Barnet; February 19, Eastbourne at Eastbourne; March 5, Ipswich at Ipswich; March 12, Barclays Bank at Northampton; *Reserve XI*: February 5, Brentwood School at Brentwood; February 12, Old Malvernians "A" at Barnet; February 19, Ardingley College at Ardingley; February 26, Nore Rovers at Barnet; March 5, Merton Reserves at Merton; March 12, Casuals "A" at Kingston. "A" XI: February 5, Brentwood School 2nd XI at Brentwood; February 12, Christ's College 2nd XI at Finchley; February 19, Old Chigwellians "A" at Barnet; March 5, Bank of England "A" at Roehampton; March 12, Centymea "A" at Barnet. *Rugger Fixtures*—*First XV*: February 5, Haberdashers' School away; February 19, B.T.H. London away; February 26, Selfridges away; March 5, Blues "B" at home; March 12, Old Haberdashers at home. "A" XV: February 5, Haberdasher's School away; February 19, Selfridges away; March 5, Broomfield College Old Boys away; March 12, Kent College away.

## ENTERTAINMENTS COMMITTEE.—

The value of the service done by the Drama League and the Concert Party is known to many Toc H members and to "causes" outside Toc H, but the Committee is now appealing for further support from London members in order that it may widen its usefulness. In a circular letter to jobmasters it asks for certain specific persons and things—the *Drama League* needs a stage manager, "a man who would be willing to roam about London inspecting stages, fit them up before shows, accompanying the casts of plays with properties," &c.; it also requires artistes, either for "parts" or for "crowd work." The *Concert* section badly needs a Secretary who "will have to give two evenings a week; easily accessible, a good letter-writer, a man of tact and *savoir faire*"; and artistes—"soloists in all voices, volunteers for chorus work, particularly tenors," and also "people to do solo dancing, both sexes." The *Orchestra* section wants experienced players of most kinds. And, in general, the Enter-

tainments Secretary would welcome offers of cars for transport of cast, "props" and instruments, handy men for carpenters and property-makers (especially a competent electrician), and volunteers to copy manuscript music, &c. (Enquiries should be addressed to the Toc H Entertainment Secretary, 32 Well Walk, N.W.3).

*Fixtures*: The first performance of *Hazard and Love*, advertised in the January JOURNAL, p. 23, to take place on February 5, has had to be postponed, and a dance, in aid of Mark II funds, will take place at the Cripple Gate Theatre that night instead; February 8, performance of *Jane*, a three-act farcical comedy, at Ladywell; February 19, the same at Bentley, Hants. (This play was given by the League on January 22 at the Leper Colony—see April JOURNAL, 1926, p. 143—at Oxford House, Bethnal Green, on January 27, and at Froghall, Staffs, on January 29). *Variety Concerts*: February 10 at Islington, February 14 at Lancaster Road.

## Home Counties Area

ALDERSHOT.—We held our Annual General Meeting on January 13, and the secretary's report showed a quota of jobs which, under our circumstances, seemed to come up to the expectation of members. One Boys' Club has been carried on throughout the year; in July a summer outing for 168 needy children took place, and on Boxing Day they were given a Christmas Tree. The Branch has passed through periods of stagnation, but we are confident that the definite optimistic spirit now prevailing will carry us further along the right road in 1927.

W. S. J. P.

FOLKESTONE.—Keen interest is being maintained amongst the members and jobs are coming in steadily. On December 26 members of the Concert Party and lady friends again visited the local Guardians' Institute and sang carols in the various wards. In the near future we hope to organise a concert with the object of raising funds for the Group and assisting with our

quota for Headquarters. *Meetings* at 92, Sandgate Road on the second Friday and fourth Tuesday in each month at 8 p.m.

C. F. F.

HAROLD WOOD.—We go ahead with various items of service. We lent a hand with a Children's Party of 300 at the War Memorial Institute, sent a squad to Ilford on January 1 to support Alex Birkmire, ran a New Year's Eve dance for Branch funds, paid a visit to the Sanatorium on Boxing Day, gave a concert at the Romford Red Triangle Club, &c. Our Sunday afternoon sacred concerts continue monthly, and we are helping the local "Rosebud Troop" of Girl Guides, who are doing very good service at various institutions. H. M.

KESTON.—A Guest-night to which the whole of the male population of Keston was cordially invited was held at the Village Schools on the evening of December 15. Barclay Baron came down to us and held the large number who took advantage of

the invitation enthralled for an hour, telling them all what Toc H has done, is doing, and what it stands for. Kennerley Rumford took the trouble to come down and sing as in the days of Poperinghe, and Mr. Tividar Nachez charmed us with his violin. Great interest was aroused, and much ignorance as to what Toc H is was dispelled. It is hoped that Toc H in Keston has taken on a new lease of life, and we hope to be very active during the ensuing year. P. A. S.

**READING.**—Our membership has been strengthened with real workers, and Toc H is now a definite factor in the life of the town. Our Boys' Club goes strong; and besides serving the Infirmary with concerts and the Cripples with "socials," our members are keenly helping the newly-formed information Bureau in connection with the Reading After-care and Social Welfare Society. *Meetings* at the Wesley Church Rooms, Queen's Road, every Tuesday at 7.45. March 2, visit of Dean Crotty—to which we look forward especially because our Branch is already linked up with Australia.

BISCUITEER.

**TUNBRIDGE WELLS.**—The annual rededication service of the Branch was held at Mount Pleasant Congregational Church on January 10 in the presence of a large congregation. The Minister, the Rev. I. Maldwyn Jones, B.A., officiated, assisted by the Rev. T. H. Groves (Padre), and the Rev. W. St. John Field (donor of our Lamp). The Mayor of Tunbridge Wells (Alderman C. E. Westbrook) and the Deputy Mayor (Alderman H. M. Caley) were among those present.

The service included the ceremony of "Grace of Light." Padre Alex Birkmire gave impressive address. The President of Branch, Mr. E. G. Bretherton, was in chair at the subsequent supper and the La of Remembrance was lit by the Mayor. The President said the Branch was making good use of its opportunities and there were encouraging signs of solid progress. The Mayor, the Deputy Mayor, Padre Alex Birkmire, Councillor Eb. Saunders (Chairman of the Branch), the Rev. I. Maldwyn Jones, Mr. R. H. Burslem (Vice-President), the Rev. W. J. Torrance and Mr. E. Marsh (President of the Tunbridge Wells Rotary Club) all spoke on the aims and achievements of Toc H and a musical programme followed. E. H.

**WHITSTABLE.**—The "Natives" are coming! We held our first meeting as a group on Monday, January 10, when we had the pleasure of Barkis coming down to send us a message. The Canterbury Branch (which is our Godparent) also came over to make the evening a great success. After Barkis held the Ceremony of Light he initiated the Committee as members of Toc H. Several speeches were then made, and after supper Barkis spoke on Toc H as it was, is, and what it may lead to, and a hearty reception was given him for coming down to "Mudland & Sea." Our *Meeting* nights are to be 1st & 3rd Monday of each month, and we hope to do some good work once we get going. Our membership is steadily growing from three who first got together and suggest that the time was opportune to start Toc H in the Oysters' Home. GUY

## East Midlands Area

**SLEAFORD.**—Since our last report, we have had a visit from Sawbones. He was captured for a few minutes to speak at a League of Nations meeting. Afterwards, he came and put our house in order and we are already feeling the benefit of his recommendations. He made a big point of Guest-nights, and these we are enjoying immensely:

some of our guests are now studying ment ship. One of the large firms here is giving the proceeds of its annual whist drive to dance to local charities, and our Boot & Stocking fund is likely to benefit in consequence. Our Padre is getting busy with the Boys' Club and this will give us another opportunity to do some work. CHAS

## West Midlands Area

BIRMINGHAM: *We have received a copy of an excellent piece of local propaganda—a booklet of 24 pages, entitled “Four Letters, published by Toc H, Clifford Street, Birmingham, January, 1927.” The first three letters purport to come from “A business man to a friend,” from “One average good fellow to another,” from “One clergyman to another,” and in the fourth “Two conspirators divulge their plot.” The “conspirators” are of course Frank Spurway and Les Abdy—or, as they sign themselves, “The Area Padre and Navigator” (see p. 51 of this JOURNAL), writing from “West Midland Area Headquarters.” After briefly tracing the history of the Birmingham Branch and the establishment of Mark VI in its new home in 1925 they divulge their plot” as follows:—“As in other parts of the country, Toc H—very young and inexperienced, trying always to see itself as a family—made two great mistakes. It increased too rapidly in numbers, and kept all its children at home. That is to say, it did not follow the ‘family idea’ in two ways, for no family can remain truly a family if (1) because of its size the members do not know each other; and (2) it neglects to marry off some of its sons for the purpose of starting new families. It was therefore necessary to ‘slow down’ and to regulate the flow of incoming applicants for membership. Whereas in the early days it was easy for any average good fellow to become a member of Toc H, to-day the position is very different. The movement, having spread all round the world, with 230 families in Great Britain alone, can now afford (and must, if it is to grow properly) to consider not only what a stranger may find in Toc H, but what the stranger has to offer to Toc H in its job of sharing in the building of the Kingdom—for that is no less than what Toc H is trying to do. To-day, then, whilst no man is turned away, but rather encouraged to ripen his acquaintance with the movement, there is an increasingly long period of probation before membership, of sufficient length to make the keen man keener, and the real*

slacker drop away; for, as we have said, we are trying to build quite definitely, and no builder can afford to use bricks of poor quality. For the young man who wants merely a jolly fellowship and recreation at stated terms, there are other organisations. Before he comes into Toc H he must have learnt to be a giver—not a getter. To-day, then, there are sixty odd members of Toc H in Birmingham, making definite contributions to the social service of the city. Sixty is a small number for a place the size of Birmingham—but we are building, we believe, something good, and that may take a long time. A very great movement once started in a town with only twelve members. As to the other difficulty of “marrying off” members of the family, we saw quite plainly that if Birmingham was to be infected by Toc H, some of its children must leave home and go out and build for themselves. With only one Toc H Mark and one Branch around it, this population of 946,000 could not possibly be touched by the spirit of Toc H. London has eight Houses and forty scattered families, while in Manchester there are two Marks and a hostel. Our plan, therefore, is to marry off a number of members from the mother Branch—making it possible for those remaining to know each other more intimately—and to create new leadership through the building of small Groups in the suburbs of Greater Birmingham. Such a Group has already commenced operations in the Harborne district; another in Handsworth. Before the end of 1927 we hope that Toc H Groups will be found working quietly and surely in all the suburbs. For the present these Groups will look to Mark VI as their headquarters, and there will be co-operation in jobs of service, but we must also look forward courageously toward the establishment of yet another Toc H House, for the particular work which can be done in these Houses for those living within them is such that it must not be confined to only one part of the city. . . .” (See also p. 71.)

COVENTRY.—We were fortunate to have Dean Crotty and Don Cleland to talk to us one evening this month. A few of our members began the new year by standing in the light of the Lamp as the Cathedral Bells chimed the old year out and the new year in. *Meetings* at Bishops Mansions, Bishop Street, on Fridays at 8 p.m.

NORTHAMPTON.—Our chief item of interest is a tea and entertainment given to about 250 poor children on January 5, which was very successful. This seems to have become an annual event, and has increased from a very small beginning to quite a big thing. Everything was provided by the members or their friends, who were circularised asking what they would give in the way of food, &c., and the Scouts collected everything up the day before the show. The Mayor and Mayoress attended. *Meetings* at H.Q. on Wednesday evenings at 8 p.m.

R. L.

RUGBY.—The principal event of the month was our Lamp dedication service, held in the Rugby School War Memorial Chapel, by kind permission of the Headmaster. To all the members who were able to be pre-

sent the memory of the ceremony in such pressive surroundings will be long cherished. Our Branch padre conducted the service and Padre Spurway gave us a most inspiring address. We were glad to have with us evening Dean Crotty and Don Cleland from Australia. They addressed the Branch in the evening at our H.Q. Our committee party has been very active during the few weeks. Members have also assisted with the Hospitals Christmas Collection. *Meetings* at 8 p.m. on alternate Tuesdays at Hobley's Café, High Street.

WOLVERHAMPTON.—Toc H here has persuaded the local Rotary Club to provide funds for a large Boys' Club in the town. £1,500 has so far been raised; Toc H will provide a team of members to run the Club and this team are already accumulating information from all who have had experience of such clubs. The last meeting was a business one; the next (on January 17) is of a social nature, open to visitors, and it is intended to initiate some fresh men then. Walsall and Birmingham friends will be present.

R. L. M.

## West and South Yorks Area

MEXBOROUGH.—This is our first paragraph to be sent to the JOURNAL and is the result of a New Year's resolution. It gives a brief account of the formation and development of our Group. Some nine months ago three of us met and decided to establish Toc H in the district; to-day we are very much in evidence with a membership of twenty-four, and a jolly fine meeting room, the results of our own efforts. Our official opening and first initiation ceremony took place on August 2, 1926, when "Mac" of Rotherham presided. Since then we have gone ahead and have been successful in securing a live and really active and enthusiastic President in Dr. J. A. R. Lee. We have had talks by eminent men on "Poverty,"

"Local Government," "Rotary," &c., and also have been studying the "Four Points of the Compass." We have assisted efforts for the Local Distress Funds and have given concerts at the local infirmary and hospital. At present we are endeavouring to establish a fund for assisting cripple children residing in Mexborough and for the distribution in our local schools of the Empire Medals. The blind folk will be entertained by us in the near future, and we are about to start a hospital library. Before January is out we hope to have formed a section of the L.W.H. We are pleased to mention that our President and four other members were present at Manchester.

SMOKE

## East and North Yorks Area

GRANGETOWN.—Things industrially are looking much better here; the local works have started again and most of our members are working. With regard to jobs we are trying to carry out the Toc H spirit to the letter. Our jobmaster gave us a lengthy report on the Birthday Festival in Manchester which we enjoyed. After each meeting now members entertain us with songs, with Padre "Bob" at the piano.

CROSBY.

YORK.—At their Christmas Party on December 30 York Branch had perhaps the most historic group of guests that ever visited a Branch of Toc H. The President of the Branch, "Tim" Harington, introduced the Talbot family in the persons of Neville Talbot, Bishop of Pretoria; Mrs. Lionel Ford, wife of the Dean of York Minster; and Mrs. Talbot, respectively the brother, sister and mother of Gilbert Talbot whose name is

perpetuated by the great family of Toc H, and York Branch was indeed proud to have the honour of entertaining them. For the first time we heard something of the very beginnings of Talbot House, *i.e.* in pre-Tubby days; how Neville himself, with Reginald May, conceived the idea of a home behind the lines; how he found the house in "Pop," and how he diverted the irresponsible and lovable Tubby from his course to father the boys who would pop into the home from home in their pilgrimages to and from the line. Neville Talbot also spoke with enthusiasm of his personal contact with the work of Harry Ellison in South Africa. And finally, in a warm and virile appeal, he reminded the members of their duty to Toc H, remarking that if the Jobmaster's work did not prosper then—

We must shut up shop

And put this place in "pop."

FISHER.

## Lancashire Area

HULME.—After the Birthday Festival at the Free Trade Hall, we were very pleased to welcome so many visitors. Nottingham (Greeno's old Branch) aroused the neighbours by playing tunes on their handbells. The coffee stall has now got going in great style; the lads of the neighbourhood use it as a club-room until about 11 p.m., and it is more or less busy afterwards supplying the needs of men who are out during the night, so it is answering a twofold purpose. On December 18, Dean Crotty of Australia blew in and gave us a very interesting talk on "Toc H in Australia," and the coincidence of the words round the Chapel of Newcastle Cathedral, where the Forster Lamp is—"They shall not grow old," etc. A dance, held by local branches at High Street Baths, was a great success; at half time one of our members produced the "Hulme Jazz Band," for which he was forgiven. We are now a year old, and we are looking forward to still greater success in our second year of existence. C. A. K.

MANCHESTER: MARK IV.—On Christmas Day a small party of members and ladies gave two concerts at Grangethorpe Military Hospital where so many of our brothers are still under treatment for wounds received during the war: on Boxing Day, the same party appeared at Ancoats Hospital. There is no doubt that the patients and entertainers thoroughly enjoyed themselves. During the first week in January, guides were on duty to show visitors round the house from 6.30 to 10. Between 20 and 30 people visited the house each evening, and expressed admiration at what they saw. One ex-soldier told us that it was the greatest comfort he had received since the war, to know that our Elder Brethren were remembered, and that Toc H was trying hard to carry out the work of preserving fellowship among men and thereby encouraging its family to seek God and to find His Will. A dance in honour of Pat Leonard was held on January 14. It was a very happy event, the Bleak House "Band"

(see Hulme notes above) adding to the revels by their special "good turn" on the barrel organ. After expenses have been met, the surplus cash will be given to Headquarters funds. On Sunday, January 16, Pat was celebrant at Communion in St. Chrysostom's Church, at which a large number of the family and L.W.H. attended. Later a party left with Pat for Liverpool. It was a memorable

day, and Pat took it all very bravely. Fifteen minutes before the ship sailed for Australia Pat conducted the singing of *Rogamus Te*. The send-off left a very deep impression in the hearts of all who were on that landing stage, and has filled us with a longing to strive hard after the ideals of Toc H. Toc H overseas and our beloved Pat will be remembered daily in our Prayers. C. T. H.

## Scotland

GLASGOW.—January has been a comparatively quiet month so far as outward show is concerned. Work at the Corporation Model Lodging Houses, and our various Boys' Clubs, proceeds apace, whilst we are now working in close conjunction with the Local Head-

quarters of the Scout Movement. We are losing Dan Calder, who goes to South America at the end of the month. He carries with him our best wishes, but he leaves a gap in our Prison work, and his great enthusiasm will be missed. J. M. M.

## Ireland, Northern Section

BELFAST.—At the Guest-night on January 4, four Manchester pilgrims gave impressions of the Birthday. On the 11th we had Rev. R. W. Dodds on "Everyman's Story—I. Understanding the Deaf." Two deaf-mutes came, and a chess match and a cinema were among the results. Lectures and concerts have continued in the Prison, and classes have been resumed: to-night one class debated "Prohibition." The ladies provided dinner for the Newsboys on Christmas Day and a concert on Monday; last week they had a cinema, and the Night School has been handed over to the ladies. PAT.

CARRICKFERGUS.—Since the formation of this Group by Sawbones on December 4, we have been meeting in Padre Parry's house, but are hoping to fix up permanent headquarters in the near future. We have settled down to work in earnest; scouting and probation work are the two main things at the moment, but our *magnus opus* is to be a Boys' Club for which there is great need. We were delighted to have Padre Parry's Grant at our meeting on January 19; he preached Toc H at the morning and evening services in the Parish Church on the previous Sunday. JIM.



## News from Overseas Branches and Groups

### AUSTRALIA

#### Victoria

*Toc H Victoria* (which, as readers know, was incorporated in December, 1925, under the Victorian Companies Act, with a constitution of its own) has sent us a copy of its Annual Report for 1926. Here are a few of the many

items of interest in it:—The Report begins by tracing the stages of Toc H history in Victoria—Lord Forster's personal interest and his gift of a Lamp in December, 1923; the arrival of Padre Hayes in Fremantle in August, 1924.

as a pioneer; the meeting called by Lord Forster at Government House in December of that year, after which provisional members were enrolled; the landing of Tubby and Pat Leonard in June, 1925, for a three month's campaign; the formation of a Council which met first in Melbourne in September, 1925; the legal granting of a constitution to Victoria in December, 1925. Next, the formation of the Melbourne Groups—No. 1, "The Weeds"; "The Sautes," named after the sound of "fry" (*sauté*) in their meeting-night, Friday; "The Lunars," "a Monday Group"; "the Brunos," from Brunswick; "The Grits," which "get their name from the initial letters of Sandringham." "Some jobs done" are then enumerated: among them are outings for crippled soldiers, members of the Old Colonists' Home, poor and sick children, etc.; the foundation of a boys' club in Brunswick, Scouting (carried on by 25 members), a club for street-sweepers (see *January JOURNAL*, p. 31); many visits to hospitals, etc. Several jolly instances of service to particular individuals are quoted—"A destitute foster-mother of four war orphans was supplied with fuel during the winter. Her effects were subsequently taken to a more comfortable dwelling, with land attached, at Vermont. The four lads are being cared for by members

of the Group and their education watched"; "A suburban printer had to go to hospital, leaving his business at a standstill despite the efforts of his faithful wife. Several Toc H workers, who had the necessary knowledge, completed his orders and then carried on for him while he was incapacitated. To do this entailed working overtime at their own jobs"; "Among the cases helped was a young mechanic, who was forced by industrial stringency to leave his wife in England and seek employment overseas. A Toc H-er took him to his own home and ultimately obtained for him a position which has enabled him to send for his wife." "Active members," says the Report, "are averse from talking of their work, as the Elder Brethren were of their War service, but typical examples should be known to inform the community of what Toc H stands for." For the rest, the Report deals with the "blending of ranks and denominations" in the Groups, Federal organisation, the L.W.H., etc., and concludes with a paragraph of warm thanks to Padre and Mrs. Hayes, who are leaving Australia for England. Toc H, Victoria, has found it necessary, owing to its increasing work, to move into new Headquarters at Nicholas Buildings (8th floor), 33, Swanston Street, Melbourne.

## New South Wales

SYDNEY.—The initiation held in Sydney on October 26 was unique in the annals of Toc H in Australia and possibly in the world, and, as far as our Group is concerned, it quelled finally the idea that Toc H is an Anglican concern only. J. Riley, commonly known as the "Bishop of Woolloomooloo," initiated Bishop Wentworth Shields, who will be ordaining him deacon for work in Armidale diocese in December. Others approved by

all with the words "Pass, friend, all's well," were the Rev. Dr. Prescott, the Methodist headmaster of Newington College; the Rev. Polain, of St. Jude's, Randwick; the Rev. A. Crowley, of the Presbyterian Church, and a Congregational and Baptist padre. Alan McTavish, the youngest member of our Group, was initiated together with the Bishop, who, as rector of St. James', Sydney, baptised him. (*The Link*, December, 1926, p. 8.)

## CEYLON

COLOMBO.—The printed Secretary's Report for 1926 contains a summary of the history and work of the Group and the Jobmaster's Report full details of six corporate jobs under-

taken. Here are a few extracts:—"Toc H is essentially an active movement—there must be no looking back, no contentment with past achievement. . . . The Group must count

its birth from a meeting held at 'Marske' Bungalow on Sunday, November 29, 1925, under the chairmanship of Mr. L. O. Leece, when about twelve of us set out to endeavour to establish Toc H in Colombo. Progress was very slow and difficult for the first few months. . . . During the latter part of the year, however, steady progress has been achieved, and we may now consider Toc H Colombo as an established fact . . . 36 have applied for admission to active membership, of whom 10 are Ceylonese and 26 British; 26 have become full members, 8 are still awaiting initiation, and 4 have left us for other lands. The active strength to-day is in the region of 24, as in a place of so much coming and going as Colombo we should rarely be in a position to turn out at full strength. Apart from the active Group there are about 15 general members or supporters. . . . Taking into consideration the many difficulties of running a Group in the East, it would seem that, if we can maintain a really active and keen full working membership of 25, that should prove almost sufficient for our present activities. . . . Election to full membership in the future must be subject to very careful consideration, as we cannot afford to carry as full members any who are not prepared to give their whole endeavour to the service required of them. . . . Looking towards the

future in the light of the experience of the past year, it seems that the best avenue of expansion should be towards furthering the spirit of brotherhood by constant meeting and corporate service, rather than in the direction of individual work. Some of us are eminently fitted for individual forms of social service, but for others, owing to difficulties of language and ruling customs, the promotion of a spirit of brotherhood in a community such as ours does seem to be a service of paramount importance." The different forms of service on which the jobmaster reports (Police Street Boys' Club, Prison and Hospital visiting, Scouting, work for deaf and blind children at Mount Lavinia, etc.), have been from time to time referred to in the 1926 JOURNAL. It concludes, "I cannot let the opportunity pass of mentioning the vast amount of work which lies within the scope of Toc H but which cannot at present be attempted on account of lack of man power, as well as lack of funds. There is a crying need for more Boys' Clubs on the lines of the Police Street Boys' Club, many established societies for the relief of distress require assistance in various ways. It is in fact safe to say that there is work ten times the number of members we have at present. However, a start has been made, and, all things considered, the outlook is satisfactory."

## INDIA

**BOMBAY, GROUP I.**—The first event of importance in the month was our camp out at Malad, from December 4-7. Our jobmaster had secured the Salt Collector's bungalow, and it is difficult to conceive a more ideal spot. . . . We spent the time in bathing, bridge, cricket-cum-soccer, general lounging-about, and, lastly, discussions. . . . The discussions were a great success and went to prove that it is possible to be even more unconventional than at our weekly meetings. . . . On Armistice Day, the Padre held a short but very impressive service in an upper room at 8 a.m. with thirteen of us present. . . . It is significant that similar services are now being

arranged at regular and frequent intervals. The embarkation scheme has again been given evidence, one troopship having arrived on the 29th ultimo and the other on the 15th inst. On the second occasion the number of widows and kiddies was the biggest so far, and necessitated the motor runs being done in instalments. Our thanks are again due to the ladies who so admirably rose to the occasion. On November 10 a concert was held in aid of the Wesleyan Church. The next important stunt is the Y.M.C. Fete, for which we are responsible for several side-shows. . . . Our next Guest-night is on December 22.—(*The Lamp*).

CALCUTTA, GROUP I.—The chief item of interest this month is the "House" which is proving a great success for meetings and is getting more homely every week. . . . We have all been amazed at the way furniture and things "appear" in the House. Nothing is said, and no one seems to know where they come from—they just arrive and we all use them and appreciate them. Altogether it is a jolly good show and a great acquisition. . . . (*The Editor of The Lamp notes that "Toc H now has its own premises in Madras, Calcutta, and Bombay, and in each place a Group Headquarters of bricks and mortar is bound to prove of immense value"*).

CALCUTTA, GROUP II.—The Group has had a bad knock in the departures of Harry Cadell and Basil Price. . . . The survivors will need to stand very firm and get busy in finding recruits. . . . We have had some good meetings. Sir George Godfrey talked to us about Anglo-Indian unemployment, and Judge Pearson told us his impressions of Toc H in England. Among our visitors has been the Bishop of Madras, who is in close touch with the Madras Group. . . . Jobs continue as usual. (*The Lamp*).

MADRAS.—The 32nd meeting of the Group was held in the Willingdon on November 4. Present 21 members and 9 guests. . . . The jobmaster reported that a big batch of books for the Toc H library had been received during the month, also that the promised collection among the Lancs Regiment had resulted in a large number of shorts and shirts being forwarded to the Prison for use by the Prison Scout troops. . . . The Ceremony of Light was observed immediately after supper, followed by the initiation of two probationary members—Thaddeus and Joshua—these being the first two initiated Indian members of the Madras Group. The chairman then intro-

duced the guest of the evening, Sir George Paddison, K.C.B., C.I.E., who delivered an address on South Africa. . . . Family prayers by Padre Cochran closed the evening. (*The Lamp*).

SIMLA-DELHI.—The Group is hesitating to apply for recognition until we have something to show. . . . In Simla we had several meetings, the last of which was at the beginning of October. . . . Adam Scott, Secretary of the Y.M.C.A., is a keen Toc H-er and keeps us in touch with what is going on in his institution. Shortly after we moved down to Delhi we had an informal meeting to discuss the prospects of Toc H, and we fixed a regular dinner and meeting on Friday, November 13th: in spite of the inauspiciousness of the day the meeting was voted a great success. Faulkner was in the chair, that is to say, in approved Toc H fashion, he stood with his back to the fire, and afterwards sat on the floor. Sir Robert Dunlop, who came with our Padre, Young, was the guest of the evening. . . . (*The Lamp*).

WELLINGTON (NILGIRIS).—A meeting was held on September 21, with 14 members present and two visitors from Madras Group. The chairman, Col. L. L. Porter, read the letter from the Hon. Secretary, Council of Toc H in India, sanctioning the formation of the Nilgiri Coimbatore Malabar Group, and called on A. Y. G. Campbell (Madras) to perform the Ceremonies of Light and Initiation, at the close of which the junior member extinguished the Rushlight. The Chairman, when asked if he would give a lecture on "Tea growing," invited the Group out to the Non-such Tea Estate to see tea grown and made—and also to drink some of the tea. October 21 was fixed for this visit. The jobmaster spoke of the jobs in hand, including a Toc H football tournament. (*The Lamp*).

## SOUTH AFRICA.

### Transvaal.

*Minutes of the Third Meeting of the Transvaal Executive on September 3 are to hand and show progress in several interesting*

*directions. A summary of the First Jobmaster's Conference of the Transvaal held on September 20 follows:—Nine jobmasters and two*

members of the Executive were present, with Malcolm (Johannesburg, Central) in the chair. The *jobmaster's innings* at meetings was first discussed and in the general opinion of the Conference the chairman of a Group meeting should see that the jobmaster, as "the audible conscience of Toc H," had a fair innings—preferably immediately after the Ceremony of Light "as normally the meeting would then be in a sober frame of mind." One jobmaster said that "very often his innings lasted the best part of the evening." The question of *slackers*, so much debated in Conference by Toc H at home, was then discussed. On the whole jobmasters seem to have given their members good marks. One Group had the rule of sending notices of three meetings to absentee members, then detailing a member to look them up, and after that, if they failed to attend, considering them as having resigned. A *central jobmaster* for the whole "Reef" was recommended, to avoid overlapping and to allot jobs to different Groups. The Dean of Johannesburg's scheme for a *Central Hostel for young men* (who "were forced to live in uncongenial surroundings and very often went to the devil") was outlined and discussed. There seemed a likelihood of the scheme going through, and in that case some Toc H bachelors would be invited to reside in the Hostel." After discussion of particular jobs (Scouting, a hospital "tin foil scheme," hospital visiting and concert parties), the question *are members supposed to put their hands in their pockets?* was raised, and the general feeling was against "asking members to 'dip'." The Conference agreed, finally, to meet about every quarter.

**BELGRAVIA:** *Extrails from a letter to Harry Ellison from T. V. Reid, Group Secretary, dated 27.10.26:* "We have fixed up 42 ex-Service men in billets (and not one of them has gone back on us), two war orphans as apprentices and two war widows. Tennis courts and a swimming bath have been started at St. George's Home, several cases

of distress have been aided financially and otherwise, the Dean's Shelter has had some of our members sent down to assist them; the Scouts have been assisted with both Scoutmasters and instructors, as well as several odd jobs done in their Hall (which is also our meeting place) which they could not have done themselves; periodicals have been collected for the hospitals, and we have a member who visits there every Sunday. There is, of course, the camp which we run at the beginning of this month, the surplus food being sent to the Working Girl's Club, an auxiliary of the Y.W.C.A. . . . We have sent men out to the various orphanages in the district to see what can be done there, and we also intend arranging a concert party which will be able to visit the Sanatorium at Springkell and other institutions. . . . Our guests on Guest-night so far have been Norman, the Probation Officer (a member of Yeoville Group), Miss Russell of the G.D.A., and Mr. Williams of the Phthisis Board. This month we intend getting Capt. Young of the Salvation Army. . . ."

**JOHANNESBURG, N.E. DISTRICT:** *Extrails from a letter to Harry Ellison from G. E. Chamberlain, dated, 16.11.26:* "We really are a very happy little family party. We have improvised a little candle lantern and one of our members has made us a small Ypres Cross in metal, and these are passed on at each meeting to the host of the following meeting, who lights the candle and then usually calls on the padre to lead the prayer, and to close the meeting. We go round, you know, from house to house in rotation. Our little Group is growing slowly but surely and we are getting some junior members along. . . . Arrangements are in train for linking up with you in England during the Birthday Festival. The Thursday of that week, December 16, "Dingaan's Day" will find our Group busy organising a tennis tournament whereby we hope to raise funds for the provision of a Christmas dinner for the deserving poor of the district. C.

activities, in addition to the regular visitation of the aged, sick and lonely, include a regular visit week by week to the Johannesburg Hospital, and an occasional one to the Reetfontein Chronic Sick Home, taking literature along with us, also to the Alexandra Home. Then we have been organising a series of evening talks on various subjects."

**PRETORIA.**—The Group celebrated the Birthday Festival rather earlier than most groups. On Wednesday, December 8th, we gathered at the St. Andrew's Hall at 8 p.m., and it was good to notice that there were present about 50 members, both initiated and provisional, and an equal number of guests, including a large proportion of ladies. Malcolm Nicholson and his lady acted as Host and Hostess. Our Assistant Padre, "Rummy," held the floor for the first hour of the evening, and we enjoyed a beautiful little service, during which two real Toc H hymns, "He who would valiant be" and "They whose course on Earth is o'er," were sung. After a brief address, in which "Rummy," with his much-envied knowledge of the old House in Pop, gave us an inkling of the deeper side of things, and emphasised the essential motive force behind the actual tangible work and fellowship, which is the real Toc H; we initiated twelve well-trying provisional members into full membership in a brief but impressive combined ceremony. After this, tea and minerals and vast quantities of cakes and other good things were indulged in, and this was followed by a musical programme. The vociferous rendering of *Rogamus* and Rummy leading us in the Toc H

Prayer of Remembrance ended the evening. The little function, the first of its kind held by our Group, was a revelation to all of us of how quickly the spirit of "palship" and almost unconscious co-operation, can come into existence. We all went away feeling that quite apart from our work here in town (which, by the way, is steadily being increased and organised under volcanic jobmastership), we are witnessing the creation of a true family spirit—the thing we have read so much about and despaired of is actually forming itself under our very noses and without conscious effort—which proves beyond question that Toc H is a real and working vehicle for the spreading of the ideal Christian brotherhood of men. We must tell of one stunt we tackled in lieu of the usual Christmas tree. We captured (at a ridiculous price) two big buses, one of which we filled with 36 odd of the poorest slum infants between the ages of 6 and 16—the loveliest rag-tag-and-bobtail ever—whose only qualification was that they shouldn't have had a square meal for ages, and the other contained 16 inmates of the Princess Christian Home for Aged Poor—combined ages totalling well over the 1000 mark, and whizzed them all out to the Hartebeestpoort Dam for the day. Great was the joy of both young and old at being on the big launch and the trip over the wonderful stretch of water. Half of the kiddies, surfeited with sunshine, fresh air and fun and with their little 'midships very full of good things, fell asleep on the way home, while many grateful messages have since shown us that the day was a red-letter one to many a wee heart. HUGH C. LEITH.

### Eastern Province

**ALICE.**—Our Guest-night on November 22 was a great success, being very largely attended, especially by ladies who are already contemplating the formation of a "Toc Emma" Group. (The Toc H Group is being well maintained: we now have 22 initiated members and several on probation). One of the outstanding features of the

Guest-night was an exceedingly interesting address on "Native policy" by one of the newly-initiated members, A. Kerr, Principal of the South African College. A jolly musical evening followed. The Group has already been the means of reviving the Boy Scout movement in the town, and, after supplying a first-class Scoutmaster, has now on hand the

job of building a permanent hall for the boys. Other small jobs have been successfully tackled and in every way the spirit of Toc H is very healthy. (*News-sheet.*)

**COOKHOUSE.**—We can report an increase, though small, of members of the right sort. We are eleven strong. Our meetings are held in the School room, but our greatest difficulty just now is to find a suitable place. . . . At present we meet every fortnight; we have had one Guest-night which was thoroughly enjoyed by all. Our programme for the forthcoming celebration of the Birthday Festival is a full one. On the evening of December 10 we have organised a Christmas tree for the kiddies—early, 'tis true. . . . On the 11th we have a special Initiation service and Guest-night, when our new Padre, Robinson, will deliver a short address, to be followed by a bun-fight and musical evening. On the Sunday we have special services. . . . Our members are at present endeavouring to resuscitate the Scout movement here, and we are all confident that soon we will have a troop second to none. We have also high hopes of getting a group going at Golden Valley, seven miles from here, where at present we have a member stationed who is doing his best to interest the worthy settlers. (*News-sheet.*)

**EAST LONDON.**—The first Toc H meeting to be held in East London took place exactly a year before Padre Ellison visited

us. But the Padre brought light (and a Rushlight)—so we date our existence from his visit; nevertheless, we were really Toc H in spirit before he came. . . . On Saturday November 6, we had a fine morning. Padre Gilbert Williams from Durban was returning to that rival watering-place by the *Balmes Castle* after having seen Padre Ellison at Cape Town. Two of us went over the hill and had an excellent breakfast with him on board. He then came ashore for about two hours, and at 10 o'clock we had arranged morning tea, at which we were able to have about ten members. The Padre gave us some most encouraging information, a word of advice and a good chat on Toc H. . . . Here is a short *resume* of the jobs we have undertaken:—We have members on various sub-committees of the Boy's Welfare Committee. One of our members is on the committee of the S.P.C.A. as Toc H representative, while the Group is endeavouring to give service in this direction. We have an Hon. Secretary to the local branch of the Railway Mission Hospital visiting; corresponding with lighthouse keepers (see *Harry Ellison's connection with lighthouse keepers in October Journal* 1926, p. 346). We raised £87 8s. for the Salvation Army Social Appeal by a concert. Several other little jobs of lesser importance have been done. However, our greatest job at present is to get straightened out the great awakening given us by Padre Ellison. (*News-sheet.*)

## Western Province

**CAPE TOWN:** *A Christmas message, dated December 3, from a member of the Group to Padre and Mrs. Ellison:* "I look forward to Toc H nights and have already experienced the joy of doing something for others. This Toc H business is going to make us all happier than before. In conclusion let me say how very grateful I am to you and your wife for bringing Toc H to us out here."

**CLAREMONT:** *Extracts from two letters dated December 2 and December 23, to Harry*

*Ellison from C. D. Gibson:* "We have been very busy finding our feet, and we feel we have started on a solid foundation. There are plentiful and the blokes keen. We had a top-hole meeting this week—a Guest-night at which the Registrar was initiated and False Bayites (see *False Bay news by the Harmer*, our Police and Juvenile Court magistrate, gave us a most delightful chat about 'Child welfare and after-care.' He grasped the Toc H idea with both hands and . . . was so smitten that he joined. He has already

passed on four individual jobs to us. . . . Our Birthday Festival *was* a success and appreciated by all. Claremont mustered 16 thereat. . . . On Dingaans Day (December 16) the Group gave a picnic to 32 kiddies from the House of Bethany. The jobmaster supplied a farm to go to, everyone something to eat, and prizes for games. Sisters (three), kiddies and Toc H (and my wife) enjoyed ourselves thoroughly in the sunshine (!): we never had such a time." (In a letter of "grateful thanks for the happy day which the members of Toc H gave us," *the Sister Superior of the House of Bethany writes to the jobmaster*: "Time spent in the open air and in such an atmosphere of kindness and courtesy means much to our children, and neither they nor we will easily forget it.") "We really are very busy on 250 kiddies at Christmas tree on December 28 and 29—European and non-European on different days. We're doing everything, complete with tree and presents, on £5 !—that's all the promoters (the S.P.G.) can spare. But we've done it—that's the great thing. All this hot air is not a-blowing of our trumpets, I hope. . . . 'The JOURNALS arrived on Tuesday, just in time to dish out at the meeting. They are going like hot cakes."

FALSE BAY: *Extract from a letter to Harry Ellison from C. G. Langford, dated*

## Natal

*Extract from a letter to Harry Ellison from Gilbert Williams (now at Durban), dated 15.12.26*: "The Press are all out to help us. I am very happy about Durban and I believe there will be a chain of Groups down the S. Coast. We are making a start at Sea View shortly; Isipingo is going well, and Verulam. To-night we hold our first Natal Executive meeting. Tatham is bringing the Maritzburg chaps in his car, and the Ladysmith chap is coming. I am looking forward to it. . . . Many thanks for your cable—the boys were very bucked about it. I know you are thinking out S.A. with us: it is going to be a

25.11.26: "I should have written before but I refused to do so until I could write good news. At our first meeting after you had left we were all but down and out. By 8.30 on the night appointed there were only two of us: however a few others turned up, and we had to decide whether we were going to continue, or whether we were going to die at birth. Old A— and B— and C— and a few more of us decided we'd make a fight for existence, and here we are, going strong, meeting regularly, with a good attendance—and what jolly evenings we have! . . . We're a bit raw still, as far as procedure is concerned, but we're keen and jolly and get through real business, I think. We've got hold of the right spirit, which is the main thing. . . . All our office-bearers meantime are volunteers for three months or shorter, just to give us an opportunity of knowing one another before we proceed to election. We tackled a big subject last week—the housing of the coloured fisher-folk—introduced by our Padre, Hogarth. The upshot was that a deputation from Toc H will meet a deputation from the fishermen, talk things over, and endeavour to induce our City Councillors to solve the matter in the interests of both Europeans and coloured people. 'Tis a big question, but we feel that it is so important a one here at the moment, that it is to the interest of all to make a bold effort to find a solution. . . ."

big job—the building-up, I mean. . . . Please tell Mrs. Ellison L.W.H. doing awfully well. Group formed at Maritzburg; my missus went there last week to talk."

HILLARY.—Though the Group is not likely to be officially recognised before the end of the month (*November: the Group is now recognised—see p. 73*), we have held numerous meetings, and have really got to work. Padre Gilbert Williams has promised to initiate our first dozen members at our next meeting, and our membership is steadily increasing by the addition of at least one new

fellow of the right stamp at each meeting. The corporate spirit is unquestionably present. More than one member has found his wife jealous of his allegiance to the Group; the wife of another said, when coming from a Toc H meeting, "I wish I were a man"; while another member, unaware of a change in the date of the meeting, who had retired early to bed for a good night's rest, was at the meeting within five minutes of the time that he knew it was being held. All straws in the wind! We have begun to work too, and are seeking jobs as eagerly as a Boy Scout, who has just won an ambulance badge, seeking for accidents. We have put a protecting fence round a dangerous culvert for our Local District Association; we are arranging to assist the local Scouts; but the job we have worked hardest and longest at is in assisting the male members of a congregation to excavate on the site and to erect a new church which they are building with their own labour. The Group has numerous honourable blisters. (*News-sheet*).

LADYSMITH: *Extract from a letter to Harry Ellison from F. E. Adkins, Group*

*Secretary, dated, 11.12.26:* "From the beginning we have now the first five members six more about to be initiated, another in view: in all we have on the roll 40, of whom it would be only fair to say about 30 to 35 show signs of sticking to the Group. . . . We are well on the path together to know each other—a great barrier if you only realised how things are in Ladysmith. . . . One of the blokes recently gave a pint of his blood at the Sanatorium—it was quite voluntary, but not a job. We are having our third Guest-night on Wednesday next, at which the guest of the evening will be our member in the Lower Assembly, H. E. K. Anderson. At this Guest-night we have decided to invite ladies, in hopes of setting a seed for Toc H here in Ladysmith. We are also trying to get some of the towns in Northern Rhodesia (not in your itinerary) to take up Toc H. P.S.—My pater mentioned in a letter that he remembered Toc H opening in London and that Tubby stood his Company (Queen's Westminsters) tea, coffee, cakes, and handed round a barrel of cigars on December 23, 1915, just before they went up the 1

## *Toc H League of Women Helpers*

MANCHESTER.—It was a great privilege and pleasure to be able to welcome so many people to Manchester for the Birthday Festival on December 11 and 12, and if the visitors enjoyed it as much as we did, the week-end was something that will remain with all of us as a precious memory. Since those stirring days we have not had time to feel quiet. On December 13, Miss Shephard, of the Manchester Diocesan Association for Rescue and Preventative work, came to speak to us on the nature and scope of the mission, and we are hoping to be able to help a little in the future. On December 16, a Ladies' Night was celebrated at Mark IV, and we

were fortunate in having Dean Croft address us. Padre Leonard was in the chair. The programme was concluded by a performance of "Between the Soup and the Savory" by three of our members. December 18 we went to Mark IV again for a whist drive by the members of Toc H. We are looking forward to a visit from Padre Cawley at our Annual Meeting on January 25, when our officers will be re-elected—if they have the worth it!—and a committee will be appointed for Manchester L.W.H. sends greetings to all other branches and groups. May we all have as much to be thankful for, and to give back upon with gratitude! MY